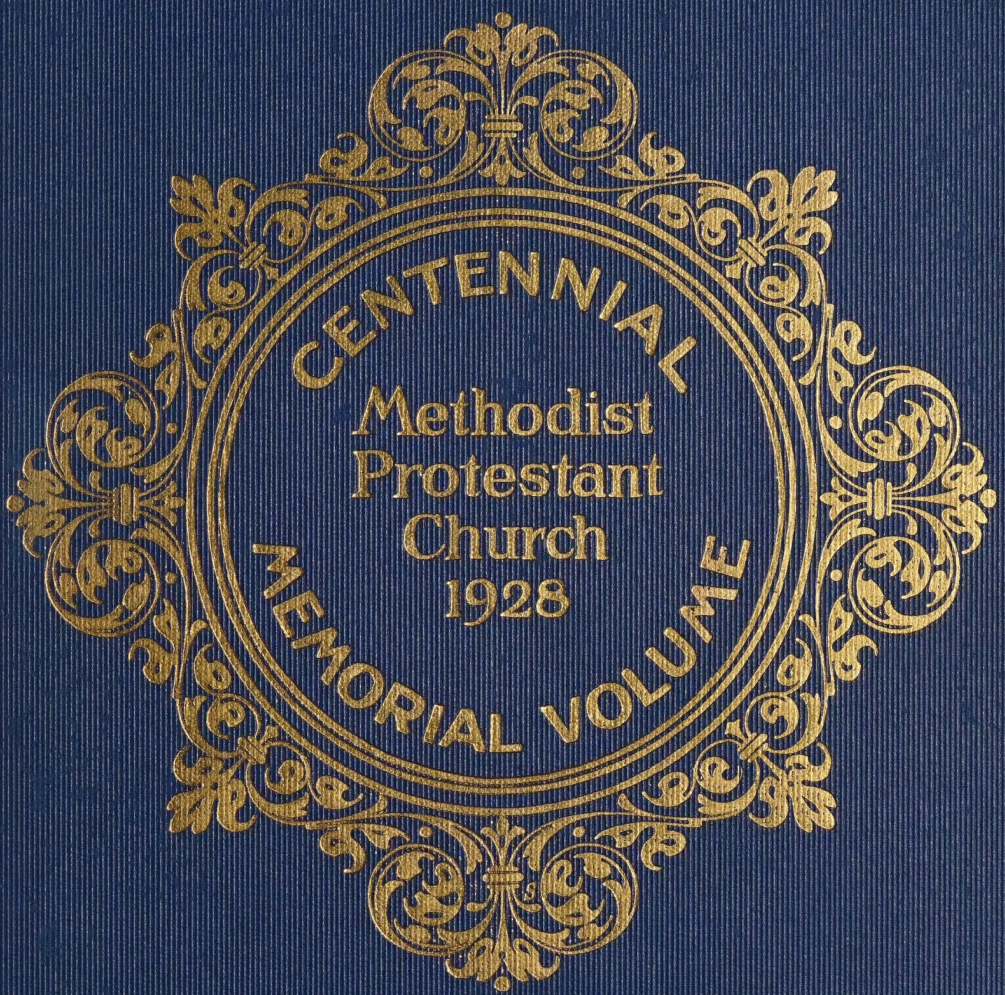
CENTENNIAL
Methodist
Protestant
Church
1928
MEMORIAL VOLUME

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Centennial anniversary of
the Methodist Protestant
Church, 1828-1928

Frank H. Kidd.

Dallas Texas

Aug 12, 1930.

Centennial Anniversary

of the

Methodist Protestant Church

1828 1928

Memorial Volume

Wednesday, May 16, 1928

At The Lyric

Thursday, May 17, 1928

At St. John's M. P. Church, Baltimore, Md.

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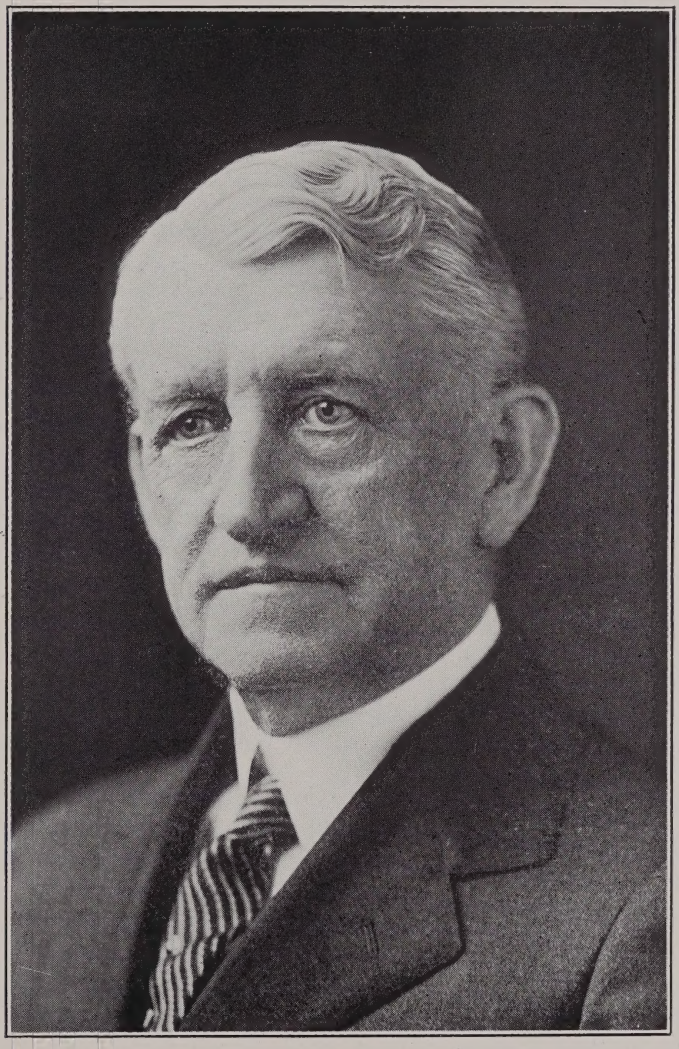

REV. THOMAS HAMILTON LEWIS, D.D., LL.D.
Editor

EXPLANATORY

THIS volume is published by order of the Twenty-fifth General Conference of the Methodist Protestant Church, held at Baltimore, Maryland, May 16th, 1928.

It is intended as a memorial of the meetings held on that and the following day to celebrate the conclusion of one hundred years since the organization of the Methodist Protestant Church at Baltimore, Maryland in 1828.

The program was prepared by a Committee appointed under direction of the General Conference of 1924, consisting of President T. H. Lewis, Chairman, and the following Annual Conference Presidents: Pittsburgh, Rev. J. C. Broomfield, D.D.; Ohio, Rev. F. L. Brown, D.D.; Eastern, Rev. Roby F. Day, D.D.; Indiana, Rev. F. W. Lineberry; Maryland, Rev. E. C. Makosky, D.D.; West Virginia, Rev. L. E. Oldaker, and North Carolina, Rev. S. W. Taylor.

The music was furnished by a Chorus Choir, composed of about three hundred singers, organized by Rev. E. D. Stone, D.D., Pastor of the Hampden, Baltimore, Church.

This Memorial volume very imperfectly describes what took place, although every effort has been made to preserve accuracy and completeness in all the details. But the impression made upon those who were present must still seem to them imperfectly conveyed in these words and pictures. However, those who were not present will be glad to have this much of a report of what took place.

Altogether it may be said with assurance that no such meeting has ever been held in the history of the Church, and the thousands who were present will never forget it. The editor's duty has been simple and enjoyable. The idea has been to preserve for those who come after us a faithful picture of a great occasion, to honor those who went before us, and to gratify those who rejoice to be alive and do what in them lies to show themselves worthy of the denomination it represents.

It should be added that no individual makes any financial profit out of this publication. It is sold for a price that will cover the actual cost of production if all the copies printed are sold, and at a loss if otherwise to be borne by the Board of Publication.

T. H. LEWIS, *Editor.*

OLD ST. JOHN'S METHODIST PROTESTANT CHURCH

Located on Liberty Street, Baltimore, Md.

Where the denomination was organized in 1828.

3 1833 02999 0923

REV. NICHOLAS SNETHEN

The man most prominent in advocating the reform of the government of the M. E. Church so as to admit laymen into the Councils of the Church, and elected President of the first General Conference of the Methodist Protestant Church, 1828.

The First General Conference of the Methodist Protestant Church

HOW IT CAME ABOUT

METHODISM began in America with the coming of Robert Strawbridge of Ireland, to Frederick County, Maryland, and Philip Embury of Ireland, to New York City, in 1766. In 1769 Mr. Wesley sent Richard Boardman and Joseph Pilmoor, and in 1771, Francis Asbury and Richard Wright.

These and others traveled constantly and labored so abundantly that in 1784, although the work had been seriously interrupted by the Revolutionary War, the number of traveling preachers in America was about eighty, and of members about fifteen thousand.

Up to this time no Methodist Church had been organized. Methodist preachers and members of Methodist societies in America, as in England, were mostly members of the Church of England. But as this church ceased to exist in America it became necessary to organize the Methodists into a church, for they were as sheep having no shepherd.

Mr. Wesley, although refusing to the last to consent to a separation from the Church in England, saw the necessity in America and gave his consent in the following words: "As our American brethren are now totally disentangled both from the State and the English Hierarchy, we dare not entangle them again either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely set them free."

The letter containing this permission was sent over by Dr. Thomas Coke, he and Francis Asbury being designated Joint Superintendents over the work in America.

Accordingly, on Dr. Coke's arrival, a conference of the traveling preachers was called to meet in Baltimore, Maryland, in December, 1784. About sixty were present, who proceeded to organize an independent church under the title of "The Methodist Episcopal Church," and to elect Thomas Coke and Francis Asbury, Bishops.

The church thus organized was peculiar in several respects, but its most remarkable feature was that the unlimited exercise of the legislative, executive and judicial powers of the church were vested by these traveling preachers in themselves and their successors, to the entire exclusion of all the members of the church, no provision being made for any layman to vote, as such and directly, upon any question in any church meeting.

This was a source of immediate and increasing dissatisfaction. Discussion of it and of other features both in print and in conference debate created so much agitation that the governing powers felt it would be harmful to the best interests of the Church, and determined to put an end to it by refusing to print such discussions in their periodicals, and discountenancing it in every way, on the ground that it was disturbing the peace of the Church, and distracting it from the main business of saving souls.

Nevertheless, the discussion continued and increased. At length, Mr. W. S. Stockton, a lay member of the Methodist Episcopal Church of Philadelphia, began in 1821 the publication of a periodical which he called, "The Wesleyan Repository," for the purpose of giving an opportunity to members of the Methodist Episcopal Church for free discussion of their views on a reform of the government established by the sixty traveling preachers in 1784. The discussion gradually narrowed down to the one point of securing representation of lay members in the General and Annual Conferences.

When the General Conference of the Methodist Episcopal Church met in 1824, a large number of petitions were presented, praying a representation of ministers and laymen in the law-making department, but no change was promised, and the only answer vouchsafed was: "If by 'rights and privileges' it is intended to signify something foreign from the institutions of the Church as we received them from our fathers, pardon us if we know no such rights; if we do not comprehend such privileges."

Immediately after the close of the General Conference, a meeting was held, composed of distinguished members of the Conference, and others from different parts of the country, to consider whether it were advisable to continue efforts for the reform. It was decided to recommend to reformers everywhere to organize themselves into societies "in order to ascertain the number of persons in the Methodist Episcopal Church friendly to a change in her government." These were called Union Societies, and their whole object was so to unite the Reformers as to present to the next General Conference a petition which would obviate the objection made against the appeals to the Conference of 1824; that they were so various and conflicting in their aims, it was impossible to discover what they wanted, or who wanted them.

In November, 1827, a General Convention was held in Baltimore, composed of one hundred delegates representing Reformers in seven States, by whom a Memorial was prepared to be presented to the ensuing General Conference, praying for the admission of laymen into the legislative councils of the Church.

The General Conference, after deliberating three whole weeks in committee upon the Memorial, not only denied the necessity or justice of the change proposed, but extended the claim for the exclusive right of ministers to legislate for the Church beyond what had ever been attempted before: "The great Head of the Church Himself has imposed on us the duty of preaching the Gospel: of administering its ordinances, and of maintaining its moral discipline among those over whom the Holy Ghost in these respects has made us overseers. Of these also, namely, of Gospel doctrines, ordinances, and moral discipline, we do believe that the divinely instituted ministry are the divinely authorized expounders; and that the duty of maintaining them in their purity, and of not permitting our ministrations in these respects to be authoritatively controlled by others, does rest upon us with the force of a moral obligation."

This deliverance, followed as it was by rigid disciplinary measures against those who continued membership in the "Union Societies," and in the discussion of reform, convinced the reformers that it was vain to hope to obtain any change in the government of the Methodist Episcopal Church, and so they determined to organize a new Methodism. Following the understanding agreed to at the Convention held in the previous year, a call was issued for the assembling at Baltimore, Maryland, of those who were sympathetic with the movement by a delegation representing reformers in "Union Societies" and congregations. Accordingly, on November 12th, a body of ninety-one delegates representing eleven states, met in St. John's Church, on Liberty Street, as the First General Conference of the Methodist Protestant Church. The list of these elected delegates is worthy of being printed in this memorial. The names

are strange to most of us, but they are cherished as our honored sires. If there had been time it would have been interesting to discover the descendants of these men who are still with us, and especially in the list of representatives of the General Conference of 1928, printed elsewhere. Doubtless many might have been identified. One at least the present editor knows, for the name of his maternal grandfather, Rev. Thomas Melvin, appears in the list of Maryland delegates.

The Conference adopted a name, "The Associated Methodist Churches," and a Constitution and Discipline, to be used until 1830, when another meeting was to be held to complete their work. At that meeting the permanent name was adopted, "The Methodist Protestant Church," and the Constitution and Discipline, which has continued practically unchanged to the present time.

This first Conference elected a layman as temporary president, Rev. Dr. S. K. Jennings, a distinguished physician of Baltimore, and a leading reformer from the beginning.

When they came to elect a permanent President the first choice was also a layman, Judge P. B. Hopper of Maryland, but he pleaded professional duties that would prevent him from serving, and Rev. Nicholas Snethen was then elected. Mr. Snethen's prominence was such that it was doubtless due to his own suggestion that Judge Hopper was named first. For Snethen was easily the chief among equals of the reformers. But he doubtless wished to support the contention of the reformers, and exhibit their sincerity in advocating the rights of laymen. And it may be said with confidence that the selection of either Doctor Jennings or Judge Hopper would have been not only fitting, but would have reflected honor on the Conference itself. Since that time the western division of the Church elected Governor F. W. Pierpont of West Virginia as President of the General Conference, and the United Church in 1892 elected Doctor J. W. Hering of Maryland as President for two terms. Both of these great laymen distinguished the Church in their service and gave abundant proof, if any were needed, that laymen were worthy of the highest honor the Church could give them.

List of Delegates to the First General Conference of the Methodist Protestant Church, held at St. John's Church in Baltimore, Md., November, 12th, 1828.

ALABAMA

Doctor Meek

Rev. A. J. Blackburn — Rev. Payton Bibb

DELAWARE

Mr. A. S. Naudain

DISTRICT OF COLUMBIA

Mr. Gideon Davis	Mr. J. C. Dunn
Mr. John Eliason	Col. Wm. Doughty
Mr. William King	Mr. Richard Holsworth
Mr. Joel Brown	Mr. Thomas Jacobs
Mr. W. C. Lipscomb	Rev. Wm. Lamphier

MARYLAND

Rev. Dr. S. K. Jennings
Rev. Alexander McCaine
Rev. John S. Reese
Rev. J. R. Williams
Mr. J. J. Harrod
Mr. John Chappell
Mr. Ephraim Smith
Mr. John Kennard
Mr. Wesley Starr
Mr. Henry Willis
Mr. S. C. Owings
Mr. Henry Yeater
Mr. Richard Ridgely
Mr. John Rose
William Copper, Esq.
Rev. D. Chambers
Rev. Samuel Willis
Rev. Nicholas Snethen
Rev. D. Zollickoffer
Mr. Elias Crutchley
Mr. Joshua Smith
Mr. Edmond Rockhold
Mr. Samuel Geyer
Mr. H. C. Dunbar
Mr. Hugh McMechen
Mr. B. C. Stinchcomb
Rev. B. Richardson
Rev. Isaac Webster
Mr. Amon Richards
Mr. Joseph Parker
Mr. William Bradford
Mr. Rhesa Norris
Capt. J. Constable
Mr. John Turner
Rev. S. Linthicum
Mr. T. C. Keaton
Mr. P. Mercer
Mr. J. Greenfield
Rev. Eli Henkle
Hon. P. B. Hopper
Rev. Thomas Reed
Rev. W. T. Ringgold
T. C. Browne, Esq.
Dr. T. W. Hopper
Rev. A. Jump
Rev. Thomas Melvin

NEW JERSEY

Rev. Thomas Davis
Rev. Samuel Budd
Rev. Daniel Ireland
Rev. T. Chadwick

NEW YORK

Rev. Daniel Bromley
Rev. Josiah Wilcox

NORTH CAROLINA

Rev. Dr. J. R. Horn
Rev. W. W. Hill
Spier Whitaker, Esq.
Dr. J. F. Bellamy
Rev. J. B. Hinton
Rev. I. B. Hutchins

OHIO

Rev. James Towler
Rev. William Young
Mr. Ezekiel Hall
Rev. W. H. Collins
Rev. W. B. Evans
Rev. Jacob Myers

PENNSYLVANIA

Rev. Dr. Thomas Dunn
Mr. John Mecaskey
Mr. W. S. Stockton
Rev. Isaac James
Rev. Charles Avery
Rev. Joseph Smallman
Rev. Charles Widney
Rev. Jeremiah Browning
Mr. L. Tooker

TENNESSEE

Rev. Dr. W. B. Elgin
Col. Richard Warner
Rev. Thomas Potts

VERMONT

Rev. Justus Byington

There were also present as visiting messengers from the Methodist Society of New York:

Rev. Dr. James Covell
Rev. A. G. Brewer

PRESENT

ST. JOHN'S METHODIST PROTESTANT CHURCH

Continuing the organization on Liberty Street, located on St. Paul and Twenty-seventh Streets, Baltimore, Maryland, in 1900, where the Centennial General Conference was held in 1928.

REV. JOHN CALVIN BROOMFIELD, D.D.

Of the Pittsburgh Conference, elected President of the General Conference, 1928

General Conference Roll

List of the Representatives to the General Conference of the Methodist Protestant Church Held in St. John's Methodist Protestant Church in the City of Baltimore, Maryland, May 16-24, 1928

Alabama Conference

Ministers

J. P. Morgan — J. S. Eddins — T. C. Casady
C. W. Walton

Laymen

J. J. Goddard — A. C. Rogers — L. H. Goree
J. Bibb Mills

Arkansas Conference

Ministers

W. R. Clower — J. A. Wade

Laymen

Lonnie Lowe — W. T. Gray

Colorado-Texas Conference

Minister

J. A. Richardson

Layman

R. A. Vest.

Eastern Conference

Ministers

R. F. Day — C. S. Kidd — George D. Jones

Laymen

W. E. Flagg — George Greenland — George Morris

Fort Smith-Oklahoma Conference

Minister

M. L. Mathews

Layman

C. T. Hood

Georgia Conference

Minister

W. M. Hunton

Layman

V. H. McKee

Illinois Conference

Ministers

Lee Anna Starr — Frederic J. Baylis

Laymen

J. K. Kenney — Gail Nickel

INDIANA CONFERENCE

Ministers

F. W. Lineberry
G. L. Farrow
J. C. Coons
D. W. Hetrick
C. J. Kerlin

Laymen

S. J. Sanders
W. S. Arnold
A. L. Poundstone
Melville Blaissing
C. O. Apple

IOWA-MISSOURI CONFERENCE

Ministers

W. H. Betz
C. R. Green

Laymen

C. D. Newell
Archie Busick

KANSAS CONFERENCE

Minister

T. L. Garrison

Layman

A. L. Cook

KENTUCKY CONFERENCE

Minister

Thomas R. Woodford

Layman

Richard C. Clay

LOUISIANA CONFERENCE

Ministers

E. O. Hearne
F. Lyman Shows

Layman

Miss Mollie Stewart

MARYLAND CONFERENCE

Ministers

T. H. Lewis
E. C. Makosky
J. H. Straughn
H. L. Elderdice
L. B. Smith
G. I. Humphreys
G. W. Haddaway
J. M. Gill
L. F. Warner
J. M. Sheridan
E. A. Sexsmith
F. T. Benson
R. L. Shipley
W. H. Litsinger
A. N. Ward
E. D. Stone
Louis Randall

Laymen

W. O. Atwood
T. P. Fisher
Fred P. Adkins
J. P. Dodge
F. W. Whittaker.
W. E. Cain
T. D. Bowers
J. P. Wantz
W. D. Monroe
W. C. Scott
Roland Watts
J. H. Baker
H. L. Veasey
H. C. Staley
F. L. Ball
Russell Smith
T. A. Murray

MICHIGAN CONFERENCE

Ministers

Charles Bragg
F. S. Hemingway
J. W. McCue

Laymen

E. R. Vincent
Ray Moore
O. J. McKirney

Mississippi Conference

Ministers

C. W. Walley — J. T. Williamson

Laymen

Nate S. Williamson — Bettie Ridgeway

Missouri Conference

Minister

L. A. Smith

Layman

J. F. Howe

North Carolina Conference

Ministers

S. W. Taylor
C. W. Bates
A. G. Dixon
L. W. Gerringer
J. E. Pritchard
G. L. Curry
C. E. Forlines
R. M. Andrews
J. D. Williams
R. A. Hunter
George R. Brown
N. G. Bethea
J. F. McCulloch
R. C. Stubbins

Laymen

W. L. Ward
J. M. Cutchin
J. Norman Wills
Mrs. W. C. Hammer
R. N. Hauser
R. M. Cox
J. B. Hicks
Mrs. H. C. Nicholson
A. M. Rankin
H. A. Moffitt
J. G. Rogers
W. A. Davies
Mrs. A. G. Dixon
Mrs. George R. Brown

North Mississippi Conference

Ministers

Laymen

Ohio Conference

Ministers

F. L. Brown
J. C. Williams
S. W. Rosenberger
D. L. Custis
G. H. Miller
C. J. Morton
C. B. Doty
C. H. Beck
O. E. Ford
C. S. Johnson
I. M. McVey

Laymen

W. H. Watkins
W. C. Milligan
P. M. Ellis
W. W. Taylor
Ely D. Miller
S. C. Morrow
Mrs. Mary A. Walker
James Little
F. E. Stottlemire
E. M. Christley
Mrs. John Feth

Onondaga Conference

Minister

E. D. Howland

Layman

W. V. Cook

Pittsburgh Conference

Ministers

J. C. Broomfield
A. J. Allen
Lyman E. Davis
C. L. Daugherty
A. E. Fletcher
J. S. Leland
H. L. Feeman
T. W. Colhouer

Laymen

Robert Rawsthorne, Jr.
C. W. Waychoff
Harry Shaw
G. M. Rutter
T. W. Leonard
W. C. Perkins
H. A. Crayton
Mrs. R. T. Lewis

South Carolina Conference

Minister

Laymen

Tennessee Conference

Minister

S. E. Kendall

Layman

W. E. Thompson

Texas Conference

Ministers

G. W. Sanders J. S. Hunter

Laymen

Henry Unfried W. W. Pierce

Virginia Conference

Ministers

Layman

West Virginia Conference

Ministers

B. M. Mitchell G. H. Snyder J. J. Phillips J. H. Lough
L. E. Oldaker L. E. Bee C. C. Lawson J. A. Selby
Josiah Payne J. P. Turkelson

Laymen

L. A. Batton O. J. Whitzel P. W. Smith A. M. McKown
J. A. Pugh Ray Ross Frank H. Gans J. B. Westfall
J. H. Wright Green Ruttencutter

Mission Conferences

ALABAMA COLORED CONFERENCE
Ministers
Layman

ARKANSAS COLORED CONFERENCE
Minister
Layman

CHINA MISSION CONFERENCE
Minister
Layman

COLORADO-TEXAS COLORED CONFERENCE
Minister: James Ross
Layman: C. H. Anderson

FLORIDA CONFERENCE
Minister: C. S. Hartridge
Layman: H. G. Blanton

GEORGIA COLORED CONFERENCE
Minister
Layman

INDIA MISSION CONFERENCE
Minister
Layman

JAPAN MISSION CONFERENCE
Minister: Y. Ito
Layman: Tetsutaro Kinoshita

SOUTH CAROLINA CONFERENCE
Minister: L. B. Collier
Layman: C. W. D. Freeman

WASHINGTON MISSION CONFERENCE
Minister: W. P. Roberts
Layman

South Carolina Conference

Minister

Laymen

Tennessee Conference

Minister

S. E. Kendall

Layman

W. E. Thompson

Texas Conference

Ministers

G. W. Sanders J. S. Hunter

Laymen

Henry Unfried W. W. Pierce

Virginia Conference

Ministers

Layman

West Virginia Conference

Ministers

B. M. Mitchell G. H. Snyder J. J. Phillips J. H. Lough
L. E. Oldaker L. E. Bee C. C. Lawson J. A. Selby
Josiah Payne J. P. Turkelson

Laymen

L. A. Batton O. J. Whitzel P. W. Smith A. M. McKown
J. A. Pugh Ray Ross Frank H. Gans J. B. Westfall
J. H. Wright Green Ruttencutter

Mission Conferences

ALABAMA COLORED CONFERENCE
Ministers
Layman

ARKANSAS COLORED CONFERENCE
Minister
Layman

CHINA MISSION CONFERENCE
Minister
Layman

COLORADO-TEXAS COLORED CONFERENCE
Minister: James Ross
Layman: C. H. Anderson

FLORIDA CONFERENCE
Minister: C. S. Hartridge
Layman: H. G. Blanton

GEORGIA COLORED CONFERENCE
Minister
Layman

INDIA MISSION CONFERENCE
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Layman

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Minister: Y. Ito
Layman: Tetsutaro Kinoshita

SOUTH CAROLINA CONFERENCE
Minister: L. B. Collier
Layman: C. W. D. Freeman

WASHINGTON MISSION CONFERENCE
Minister: W. P. Roberts
Layman

GENERAL CONFERENCE DELEGATES, 1928

SOUTH CAROLINA CONFERENCE

Minister

Laymen

TENNESSEE CONFERENCE

Minister

S. E. Kendall

BALTIMORE COMMITTEE ON ARRANGEMENTS, GENERAL CONFERENCE, 1928

Top row: R. S. Jett, D. M. Munroe, E. B. Fenby, E. L. Keyser.

Second row: J. W. Armstrong, J. L. Ward.

Third row: Daniel Baker, Jr., Treasurer; E. C. Makosky, L. F. Warner, W. A. Melvin.

Fourth row: Daniel MacLea, W. H. Litsinger, Chairman; J. M. Gill, B. F. Ruley, Secretary.

REV. F. W. LINEBERRY
President Indiana Conference

REV. L. E. OLDAKER
President W. Va. Conference

REV. S. W. TAYLOR
President North Carolina Conference

THE PROGRAM COMMITTEE

Other members were: Rev. T. H. Lewis, Chairman; Rev. J. C. Broomfield, Pittsburgh Conference; Rev. R. F. Day, Eastern Conference; Rev. E. C. Makosky, Maryland Conference, whose pictures will be found on other pages.

Program

Wednesday, May 16, 1928

Rev. Thomas Hamilton Lewis, D.D., Presiding

RESPONSIVE READING: Led by Rev. Frank L. Brown, D.D., President of the Ohio Conference.

GLORIA.

CENTENNIAL HYMN:

PRAYER:
Rev. E. C. Makosky, D.D., President of the Maryland Conference.

SCRIPTURE LESSON:
Deuteronomy, Eighth Chapter, Rev. Roby F. Day, D.D., President of the Eastern Conference.

GREETING FROM THE PRESIDENT OF THE UNITED STATES:
Read by Rev. J. C. Broomfield, D.D., President of the Pittsburgh Conference.

SALUTATION:
Rev. Thomas Hamilton Lewis, D.D.

GREETINGS:
Right Reverend John Gardner Murray, D.D., Bishop of Maryland, and Presiding Bishop of the Protestant Episcopal Church.

Rev. S. Parkes Cadman, D.D., President of the Federal Council of the Churches of Christ in America. Pastor of the Central Congregational Church, Brooklyn, N. Y.

Rev. J. Ross Stevenson, D.D., formerly Moderator of the General Assembly of the Presbyterian Church, U. S. A., President of Princeton Theological Seminary.

Rev. Charles Wesley Burns, D.D., Bishop of the Methodist Episcopal Church, California Area.

RESPONSE FROM THE METHODIST PROTESTANT CHURCH:
Mr. W. O. Atwood of St. John's Methodist Protestant Church, Baltimore, Md.

RECESSIONAL—Kipling — The Chorus Choir
Rev. E. D. Stone, D.D., Pastor of Hampden M. P. Church, Organizer. Mr. George R. Smith, Manager.

PRESENTATION OF THE CENTENNIAL GRATITUDE GIFT:
Rev. James H. Straughn, D.D., Director.

HALLELUJAH CHORUS—Handel — The Chorus Choir

BENEDICTION—Rev. S. W. Taylor, President of the North Carolina Conference.

An Account of the Proceedings of Wednesday, May 16th

Most Memorable Day of the Celebration as the Centennial of the Methodist Protestant Church in the City where It was Organized, 1828-1928

IT WAS a rare day in May, perfectly bright, perfectly balmy, a day of days for the many hundreds of Methodist Protestants, gathering in and around Saint John's Methodist Protestant Church, Baltimore, Maryland. Saint Paul street and Twenty-seventh street were lined with automobiles, and people were still coming by street cars and on foot when at 10 o'clock in the morning the gavel fell announcing the opening of the twenty-fifth quadrennial session of the General Conference of the Methodist Protestant Church, the closing of its first century and the opening of its second. The great church was completely filled with ministerial and lay representatives and visitors. A brief devotional exercise, the certifying of the official roll, and a few matters of introductory business were soon disposed of, and then Rev. G. I. Humphreys, D.D., of the Maryland Conference was introduced and preached the Conference sermon from the text, Exodus iii. 5. *"The place wheron thou standest is holy ground."*

This was followed by the Lord's Supper, administered by Rev. L. E. Davis, D.D., editor of the Methodist Recorder; Rev. F. T. Benson, D.D., editor of the Methodist Protestant; Rev. A. N. Ward, D.D., President of Western Maryland College, and Rev. H. L. Feeman, D.D., President of Adrian College. It was estimated that about five hundred persons participated in this service. After recess for lunch the Conference re-assembled at 2 o'clock, the retiring President of the General Conference reading his report, presenting also the minutes of each session of the Executive Committee during the quadrennium, and an exhibit of the work of the Budget Council. The election of officers followed resulting in the election of Rev. J. C. Broomfield, D.D., of the Pittsburgh Conference as President; Rev. C. W. Bates of the North Carolina Conference as Secretary, and later Rev. J. H. Straughn, D.D., of the Maryland Conference as Treasurer.

The session of Conference then adjourned and preparations immediately began for the great Centennial Anniversary to be held in the Lyric Theatre at 8 o'clock in the evening. Admission was to be by tickets without charge which had been distributed (three-fourths of them) through the elected representatives, and through the Entertainment Committee. The Lyric is the largest auditorium in Baltimore, where the great operas and the most important assemblies of the city and state are held. But as the hour of eight approached it seemed impossible that it would accommodate that crowd. It was the largest gathering of Methodist Protestants ever assembled in one place in the history of the Church. Although the auditorium appeared to be filled at 7.45, a great

crowd was standing in the lobby and more still coming. Exactly at eight o'clock the presiding officer went on the stage, and, according to announcement previously made and printed on the tickets that no seats would be reserved after eight o'clock, directed the ushers to open all vacant seats to any who were present. It seemed like a vain offer, for every seat appeared already taken; but in a few minutes the great standing crowd melted away and everybody was seated.

Turning towards the stage a wonderful sight was seen. Banked in ascending tiers were three hundred singers gathered from our own churches in Baltimore and vicinity who had been organized into a Chorus Choir by Rev. E. D. Stone, D.D., pastor of our Hampden, Baltimore, Church. In front of these, to the left, were twenty-five young ladies, dressed in simple white, the "angels" of twenty-five annual conferences, elected by their conferences to come to Baltimore and present their offering of the Methodist Protestant Centennial Gratitude Gift. On the right were seated, beside the presiding officer and Director of the Gratitude Gift, the President of the General Conference, the members of the Program Committee, the distinguished guests and the other speakers.

The Great Hour Had Struck,

the great Choir struck the only keynote of the occasion when it rose and brought the congregation to its feet with "All hail the power of Jesus' name," a mighty volume of praise almost sufficient to fill the whole city. Then, while the echoes of this song still lingered, the house was darkened, the stage intensely illuminated, the Choir began the strains of

"O say, can you see by the dawn's early light"

and back beyond all the singers, clear to the extreme rear of the house, a monster flag, forty feet long and wide, began slowly to rise into view, and three hundred tiny flags waving in the hands of the Choir, the whole audience clapping their hands and singing together, made a scene of indescribable enthusiasm never to be repeated and never to be forgotten. If the meeting had ended right there it would have been enough to justify our coming together.

The Centennial Program

REV. FRANK L. BROWN, D.D.

But the hour approached for opening the formal exercises prepared in the simple program. So, as quiet was restored, and the lights came back, the great audience settled itself to the enjoyment of the good things prepared for them.

The exercises were opened by Rev. Frank L. Brown, D.D., President of the Ohio Conference, leading in a responsive reading of praise.

Minister: Lift up your hearts.

Response: We lift them up unto the Lord.

Minister: Let us give thanks unto our Lord God.

Response: It is meet and right so to do.

THE ONE HUNDREDTH PSALM

Minister: Make a joyful noise unto the Lord, all ye lands.

Response: Serve the Lord with gladness: come before His presence with singing.

Minister: Know ye that the Lord he is God: it is he that hath made us, and not we curselves; we are his people, and the sheep of his pasture.

Response: Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Minister: For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

This was followed by the Centennial Hymn, written for the occasion by Rev. Lyman Edwin Davis, D.D., editor of "The Methodist Recorder," Doctor Davis came forward and read the hymn, after which it was sung by the choir and audience to the tune of Duke Street.

Centennial Hymn

REV. LYMAN EDWYN DAVIS, D.D.

Eternal Source of Time and Place,
Whence all the fleeting ages flow,
What miracles of sov'reign grace
Thy chosen generations know!

Immortal Spirit, sent of old,
To light the way our fathers trod,
Remember still thine ancient fold,
Among the sheltering hills of God!

Dear Lord and Master, Thou alone
Dost rule our equal Brotherhood;
Our joy to hail thy sovereign throne,
Thy holy will our highest good.

Take Thou our Hymn of grateful praise,
For blessings of our Hundred Years,
And crown with Hope all future days,
Till Love's millennial dawn appears.

Beloved Zion, fair and strong,
Cast out the demons born of fear!
Awake and sing thy triumph song;
The King of Glory draweth near!

His crimson banners, high unfurled,
Bear ye in haste o'er land and sea;
And cry to all the waiting world:
"Behold the Lamb of Calvary!"

Then shall the Sun of Righteousness
Through all our human darkness shine,
And every school of man possess
The knowledge born of Truth divine!

The King of Glory then shall reign;
And war shall then forever cease;
And man redeemed at last regain
God's holy Paradise of Peace!

Prayer was offered by Rev. E. C. Makosky, D.D., President of the Maryland Conference:

REV. E. C. MAKOSKY, D.D.

"O Lord, our God, our fathers' God, we worship Thee on this joyous occasion. Be present here and accept the praise we bring Thee in Jesus Christ our living Lord.

We thank Thee for the mercies, graces and gifts Thou hast given us as a nation, church and individuals. We thank Thee especially for our Church and her history. We joyfully accept the rich heritage which is ours. We thank Thee for the courage of our fathers, and for all they were able to endure; for their labors and sacrifices. We thank Thee for this occasion which brings us together in joyful celebration. We thank Thee for a century of work under Thy blessing and guidance. We thank Thee for the souls born at our altars and nurtured in our churches. We thank Thee for the visions of Thy love, the experience of Thy power, the revelations of Thy nature. We thank Thee for all that Thou hast been to us, and meant to us, and to our fathers in all these years; for a century of history with all that it includes and means to us, we praise and thank Thee. Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. We pray for Thy forgiveness of the sins of omission and commission; for our lukewarmness when we should have burned with zeal for Thy cause; for our timidity and shrinking when we should have boldly confessed Thee before men; for the denial of Thy power when we should have transmitted it to a needy world; for these and all other sins we pray Thy pardon through Jesus Christ.

May we have Thee in our midst tonight, may we feel Thee very near and precious to us. May we reconsecrate ourselves and yield Thee willing hearts and ready hands for Thy work. Bless Thy servants who are to speak to us tonight. May they be endued with the Holy Spirit and with grace to bring to us Thy messages of truth and power. Bless the communions they represent and Thy Church universal. May Thy work in this and all lands prosper and go forward until Jesus Christ is crowned King of kings and Lord of lords.

Bless the General Conference! Guide us in all we attempt in Thy name and give us Thy wisdom, presence, peace and power. May we go forth at the conclusions of our sessions Thy willing servants, to glorify Thee in our bodies and spirits, in our work and worship.

Finally bring us from the Church militant to the Church triumphant through Jesus Christ our Lord and Blessed Redeemer. Amen."

Rev. Roby F. Day, D. D., President of the Eastern Conference, read the Scripture Lesson, Deuteronomy, chapter eight

REV. ROBY F. DAY, D.D.

All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers. 2 And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no. 3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy father know that he might make thee know that man doth not live by bread only but by every word that proceedeth out of the mouth of the Lord doth man live. 4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. 5 Thou shalt also consider to know what *was* in thine heart, whether in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. 6 Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. 7 For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills: 8 A land of wheat, and barley, and vines, and fig trees, and pomegranate; a land of oil, olive, and honey; 9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass. 10 When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. 11 Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: 12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;* 13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied: 14 Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; 15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint: 16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end; 17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. 18 But thou shalt remember the Lord thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day. 19 And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. 20 As the nations which the Lord destroyed before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

Rev. John Calvin Broomfield, D.D., President of the General Conference, read a letter transmitting a greeting from the President of the United States

THE WHITE HOUSE
WASHINGTON

April 28, 1928.

My dear Dr. Lewis:

I am informed that the Methodist Protestant Church is to celebrate, May 16-25, the one hundredth anniversary of its establishment. Religion is one of the staunch bulwarks of our nation. All organizations which foster and extend these beneficent influences are to be upheld and encouraged in every way.

At the time of your centenary I hope you will be good enough to present my greetings and congratulations, and my best wishes for broad fields of useful endeavor in the future.

Very truly yours,

Calvin Coolidge

Rev. Dr. T. H. Lewis,
President, General Conference,
Methodist Protestant Church,
2844 Wisconsin Avenue,
Washington, D. C.

Rev. Thomas H. Lewis, D.D., LL.D., Presiding, Delivered an Address of Salutation

EMBERS of the Twenty-fifth General Conference, Fellow Methodist Protestants from Twenty-eight States and from Japan, China and India: Distinguished Guests and Friends:

In the name of our Lord, whom we serve, and who hath made us meet to be partakers of the inheritance of the saints in light, I salute you as brethren beloved, and bid you a joyful welcome to our Centennial Assembly. Through all the vicissitudes of a hundred years God has graciously led us to the close of the first century of the organized existence of the Methodist Protestant Church. And now, in the city of its origin, we have assembled to give thanks to God; to meditate upon the strange providences of our history; to make an inventory of results; to deliberate upon our tasks for the new century; and to lay on our altar a small gift to express our gratitude. At the beginning of this twenty-fifth quadrennial gathering of our people from all parts of this land we would pause to mark with simple ceremonial our sense of this crowning mercy of God to us, setting up a stone, and inscribing upon it, "Hitherto hath the Lord helped us."

If in this glad time our joy urges us to walk about our beloved Zion, going round about her, telling the towers thereof, marking well her bulwarks, considering her palaces, that we may tell it to the generations following, it will not seem inappropriate to the occasion, I am sure, nor the exhibition of any undue pride.

The Methodist Protestant Church has come out of great tribulation; and though it may not dare to claim that it has washed its robes and made them white in the blood of the Lamb, in the perfection expected of us by our Blessed Lord, it may humbly rejoice that through all the years of its many trials it has heard his encouraging voice saying unto it: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

He has fulfilled this promise to us beyond all we could ask or think. He has given us for our century birthday gift, and I open it for you to-night, the largest membership we have ever had in our history, the greatest increase coming in the very last year; the largest number of church buildings and much the most splendid; the largest number of Sunday Schools and young people's societies, the greatest increase coming the last year; and an aggregate of collections for our benevolent and missionary budget thirty per cent larger than that of the preceding quadrennium, or of any in our history. We are joyful to-night, therefore, not only that we still live after a hundred difficult years, but that our eye is not dim, nor our natural force abated. According to his good promise we are renewing our strength; we are mounting up with wings as eagles; we are not weary of running nor faint with walking.

The name under which this Church was organized in 1828 was "The Associated Methodist Churches," proposed by Rev. Nicholas Snethen, perhaps the most prominent of our early leaders. Two years later this name failed to command sufficient votes to incorporate it in the Constitution adopted in 1830, and the present title, "The Methodist Protestant Church," was adopted on

motion of Rev. Francis Waters, D.D., the most scholarly of our leaders, and at one time the president of the oldest college in the State of Maryland. Our name has been frequently subjected to careless if not malicious alterations. In the early days we were called "Radical Methodists," "New Side Methodists," and other caricaturing names, and to this day we are often designated "Protestant Methodists." In fact, not a few of our own people suppose that the word "Protestant" was intended to suggest that we were making a protest against the Methodism of that day. Doctor Waters always denied this intention. He claimed, in explaining his motion, that he used the word for the same reason that the adherents of the Church of England in America used it in styling their church "The Protestant Episcopal Church," to ally it to the great Reformation of Luther. But the first word of our title indicated our first love for Methodism. If the contention of our fathers that laymen should be admitted into the councils of the Church had gained a few more votes and a few less expulsions, they would never have left the old church, nor organized a new one. It was ordered otherwise, however, and Methodism took a new trend towards democracy. The trend has evidently come to stay, and no matter what the Methodist Protestant Church has or has not done, or what may be its destiny for the future, it has stamped upon Methodism for all time its idea of equal rights for the ministry and laity.

In all matters of theological doctrine we are legitimate descendants of the Church of England. John Wesley died a member of that communion. In matters of church polity, we are Presbyterians. So much so, that it is not surprising that more than once it was suggested in the days of our beginnings that our name be "The Methodist Presbyterian Church." But matters of doctrine, spirit and method, or at least practice, have been so modified, tempered, and distributed during the century, that it is difficult if not impossible now to completely isolate one body of Christians from another by a name. We are satisfied with the name given us by our fathers, but we are determined that our name shall never exclude us from fellowship and communion with any who "have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."

Having achieved a name and an organization under a written Constitution, our fathers at once set about finding their task in the ecclesiastical vineyard. The task at that time was simple and obvious. They were Methodists, and up to that time the inspiration of John Wesley held them fast to the single conviction that "God had thrust them out to spread Scriptural holiness over these lands." In common with all American Christians of that day, their conception of this duty was almost wholly of a personal character, and was limited to their immediate environment. The social implications of the Gospel had little emphasis in their ideas, and their neighborhood was the only world they clearly saw. To repent, to believe, to live a holy life and constantly to persuade some other sinner to do likewise, comprehended the whole duty of a Christian as they understood it. The first Methodist University was not organized until three years after our Church started. The first Methodist missionary did not leave America until four years after our Church started. These were the days of the first missionary society, the first Bible society and so on. The eyes of our fathers were holden from the great developments yet to come. To preach the Gospel and to get their neighbors converted was Methodism's task, first, last and all the time.

Our fathers in prosecuting this simple task had peculiar difficulties, however. They had no churches. In most instances they quietly left the churches they had helped to pay for and went out without receiving any financial consideration. I can learn of but one exception to this rule, and that, I am proud to say, was where our people had the majority in the membership, but agreed

to a division of property interests with the minority. Everywhere our people had to start from the ground. The preachers that joined them were largely local preachers, that is preachers without a pastorate. For this was a movement that concerned laymen almost wholly, and regularly settled pastors were slow to give up their certain provision for a livelihood to cast in their lot with those whose future was so precarious in every respect. So they had to provide pastors as well as churches. And they had to bear not only extraordinary financial burdens, and the prospect of failure, but, what was much harder to bear, the stigma of schismatics, who, it appeared, had renounced allegiance to Bishop Asbury only twelve years after that saint had gone to heaven, and divided Methodism by stressing new-fangled notions of the rights of laymen, instead of confining themselves to saving sinners and minding, not mending, the discipline.

I have been some sort of a student of this history for more than fifty years. and I have no reason, even if I had the disposition, to be boastful of what these men accomplished; for ours is still one of the small denominations, and the great Church from which we parted still pursues its triumphant way unhindered by any sensible decrease in numbers, resources or success because of our defection. But I declare to you that when I think of the opposition, the slender resources and the solemn responsibilities our fathers faced, I am amazed at their audacity, their faith, their devotion to a principle, and their determination to make their contention good before an unfriendly generation. I will not suffer them to be called whimsical faddists. The light they saw was no ignis fatuus. They blazed the trail for a freer Methodism, for a truer conception of Christian brotherhood, and for a more responsive, because a more responsible, laity. And for their sakes I rejoice, yea, and will rejoice, that this Church could live and has lived a hundred years, and that today its numbers, its vigor, its resources and its faith are greater than they have ever been, and its star of hope shines before it more radiant and more benignant than when our wise men followed it a hundred years ago.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

There now remains for me the pleasant duty of giving a special salutation and welcome to the representatives of four great Christian churches, who as good neighbors come with their felicitations on our joyous festival.

In the early days we had to get, not only new churches, and new pastors, but new friends. Alienated by a long and acrimonious, albeit a somewhat academic controversy from their Methodist brethren, and with neither great numbers, wealth nor influence to recommend them to others, our fathers appreciated all the more those who showed friendly consideration and fellowship. One outstanding instance of this was the cordial tender of their building by the St. John's Protestant Episcopal Church, located on Liberty Street of this city, in which to meet and organize the new church. That property was afterwards purchased by the new Methodists, and still remains, although on a new location, the St. John's Methodist Protestant Church, where our General Conference meets today in its twenty-fifth, as it met one hundred years ago, in its first quadrennial session.

It is a peculiar pleasure to us, therefore, to welcome, as one of our guests on this occasion, the Right Reverend John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop of the Protestant Episcopal Church, and to express to him the appreciation our fathers transmitted to us as a sacred legacy for this early and magnanimous courtesy of Christian fellowship.

Rev. S. Parkes Cadman, D.D., President of the Federal Council of the Churches of Christ in America, comes to greet us in the name of the many

Protestant denominations co-operating in that great organization. Doctor Cadman had his early training under English Methodists, and we feel that this fact will somehow render his fellowship with us easy and natural. But his sympathies are so broad and generous, that he is at home in any Christian assembly, and, in fact, his voice sounds equally pleasant in them all. His cosmopolitan pulpit, and his vast audience of those who listen in, give him the largest congregation, perhaps, in the world today.

With your permission, Doctor Cadman, I will move that this Assembly adopt you as a Methodist Protestant. All who favor this motion please raise the hand.

Another instance in our early days of genuine fellowship was the generous welcome our fathers received from the Presbyterian Church. I have already mentioned the fact that the Presbyterian model of church polity was largely followed in our organization, so that in a sense Presbyterians might be regarded as our godparents. Whether it was due to this, or to their long experience as dissenters enlarging their sympathies, or to their natural charity and broadmindedness, Presbyterians from the first welcomed and fraternized with our ministers, opened to us their churches, and treated us in all respects as brethren. And through all the years it has continued so. It has been our happy experience frequently to welcome their people into our communion in localities where they had no church; and although I must in candor say we have never known them to change their convictions about their own Church, they have always loyally operated with us in all our denominational work.

Rev. J. Ross Stevenson, D.D., former Moderator of the General Assembly, and President of Princeton Theological Seminary, comes to us bearing the greeting of the Presbyterian Church, U. S. A., and we welcome him most cordially. We wish him to bear to his brethren the assurance of our deep appreciation, nurtured by a long and pleasant experience, of the many kindnesses we have received from that great Church. We will never forget, and we will continue to teach our children to remember that when we were a feeble folk the multitude of Presbyterians, rich and powerful, did not delay to put their loving arms about us and encourage us to the perseverance of the saints.

Rev. Charles Wesley Burns, D.D., one of the forty-four Bishops of the Methodist Episcopal Church, has been delegated by his Board of Bishops to represent here tonight the perfect good will and Christian fellowship existing between our two Churches. We are specially glad to welcome him to our family circle tonight.

It would be mere affectation in me or in you, Bishop Burns, to ignore, on an occasion like this, that old controversy between our fathers. Neither of us was born when our honored sires raged so furiously together about church polity. We are not willing to designate that history, "bunk," but I assume that neither of us will think it worth while to rage over history. Unhappily there are always some on both sides of a controversy who persist in keeping it up long after the principals have hoisted the signal to cease firing. Bishop Asbury and Nicholas Snethen have long ago resumed their former intimate traveling companionship. Editor Bond and Editor Lipscomb have laid aside their trenchant pens for the mightier weapon of the golden harp. John Emory and Asa Shinn have left the noisy arena of the General Conference debates, and are now uniting in a unanimous report that it is good and pleasant for brethren to dwell together in unity. They are all at peace, the peace that passed their understanding while they were on earth. But we triumph over the saints in this respect. We have already entered into peace

"While here on earth we stay,
We more than taste the heavenly powers,
And antedate that day."

I beg you, Bishop Burns, to assure your brethren that I speak for this General Conference, and for the whole Methodist Protestant Church, when I say, "God bless the Methodist Episcopal Church." We glory in your strength, your numbers, your wealth, your successes; but more, for the magnificent stand you are making in these modern days, these compromising days, for "righteousness, temperance and judgment to come." And let me add for those to hear who are just now so exceedingly mad against you, that we love you for the enemies you have made.

And God bless all the churches. We love them all. We desire a league, offensive and defensive, with them all. There cannot be too many churches while sin abounds, and hearts ache, and human problems multiply. Let love also abound, and the grace of our Lord Jesus Christ abound in us all and through us to the uttermost parts of the earth.

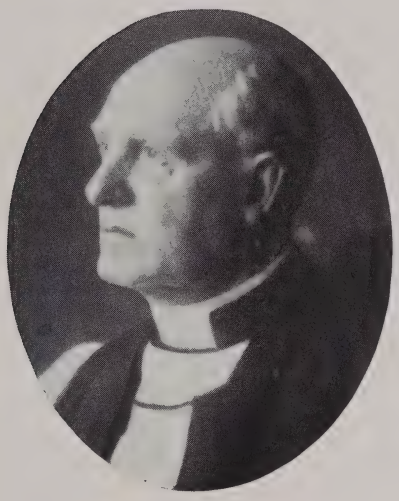
And if I forget thee, O my own beloved, though thou be little among the thousands of Judah; if I do not remember thee, at least in this thy day; if I prefer not thee above my chief joy, let my tongue cleave to the roof of my mouth.

God bless the Methodist Protestant Church; with long life do thou satisfy her, and show her thy salvation.

The President Introduced

Right Rev. John Gardner Murray, D.D.

Bishop of Maryland, and Presiding Bishop of the Protestant Episcopal Church, Who Spoke as Follows:



RT. REV. JOHN GARDNER MURRAY, D.D.

Dr. Lewis and my dear friends all:

No greater pleasure could come to me just at this moment than that which I enjoy in being here with you as brethren in Christ Jesus on this most happy and auspicious occasion.

I bring to you fraternal greetings from the Protestant Episcopal Church, not only in the Diocese of Maryland, but also throughout our entire Communion. Having been born in Maryland, as you were, I feel very much at home with you. I am sure that you, with me, have found here in this our native State a land as great as that to which you heard reference made in the reading of that appropriate lesson a moment ago.

Furthermore, I have a Methodist kinship with you because I was once a Methodist myself, although not exactly a Methodist Protestant. This kinship, I perceive, is as graciously recognized by all of you as was it by the President of the Conference in his felicitous words of salutation.

I am sure Bishop Burns experiences the same comfortable feeling that I myself have as the result of the most hearty welcome accorded us at the hands of President Lewis.

Most supremely am I in hearty concurrence with what Dr. Lewis has said regarding the work of the whole Church of God. It was a great joy to me when in his survey of the sphere of that work he did not stop at Jerusalem, he did not stop in Judea or even in Samaria, but extended his view to the uttermost parts of the earth. Operating under such a charter as that, the Methodist Protestant Church in this day and time is working under the commission of the Head of the Christian Church in the World for all time, for that commission is emphatic in its proclamation that the Church of Christ must be a witness of our Lord to the ends of the earth and to all people. Every religious affiliation operating under such a commission, whatever may be its particular designation, is to that extent a branch of the Holy Catholic Church of God. No one in this respect can be denominational. With such love for God and faith in Jesus Christ our Lord, we are all one and universal.

We must all agree, I think, that the results of our labor here are the test of Divine Blessing upon us, and the kind of love we put into that labor is manifest in the good that we accomplish for humanity in the name of our Lord and Master.

As I have been able to understand the history of the Methodist Protestant Church, from a recent somewhat hasty study of it, I am forced to the conclusion that it can predicate its origin from God as Jesus Christ himself predicated the fact of His Divinity. You will remember that when the disciples of St. John the Baptist were sent by him from his prison cell to ask Jesus "Art thou he that should come? or look we for another?" the Master replied, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

In the accomplishment of just such works as these the Methodist Protestant Church has made for itself a splendid record during the century of its existence.

My own Church is indebted in several different ways to the Body represented here tonight, only two of which I shall mention. The first is the gift to us of several young men equipped in the educational institutions of the Methodist Protestant Church for the ministry and who are now upon our clergy list, making full proof of their vocation in the services they are rendering their fellowmen in their labor together with God.

Secondly, I cannot express too highly my appreciation of the great help that has been rendered not only the Protestant Episcopal Church in the Diocese of Maryland, but also in general by laymen of the Methodist Protestant Church, some of whom are here tonight. I can begin with Alpha and mention "Atwood" of Baltimore, go on to the second letter of the alphabet and designate the "Baker Family" of Frederick County, and really could pursue my course to Omega, would time permit. If such laymen is one of the results of the shelving of Bishops by the Methodist Protestant Church, such shelving is rather justified because I know of no stronger influence for good in the life of our City, our Commonwealth and our Country than that which has been exercised by these laymen whom I have named, and many others whom I could also name, in their loyalty to God, their allegiance to the Community and their obedience to the laws of our land.

But I must close and in doing so am bold to say that it is my positive conviction that it is yours tonight, as was it that of Samuel of old, "to set up a stone and call the name of it Ebenezer for hitherto hath the Lord helped you."

Your past is encouraging, your present is prosperous and your future is full of hope. Privileges and opportunities, as with all of us, are yours today as never before. They have their corresponding obligations. Only in the discharge of these obligations can you please God and hope for His blessing. In your endeavor to rise to the supreme height of your entire duty, may the blessing of God Almighty be upon you, not only giving you knowledge both to perceive and know what things you ought to do, but also grace and power faithfully to fulfill the same through Jesus Christ our Lord.

Rev. S. Parkes Cadman, D.D., LL.D.

Presented Greetings from the Federal Council of Churches of Christ in America in the Following Address:

REV. S. PARKES CADMAN, D.D.

Mr. President, Fathers and Brethren, I bring you the congratulations of the Federal Council of Churches of Christ in America. They rejoice with you on the attainment of your centennial anniversary, and commission me to wish you an increase in every good word and work of your honored and beloved Communion. It is nothing strange that two of the brethren who speak here for sister Churches should unite with you in our humble acknowledgement of the common debt we owe to parental Methodism. Where has its sanctifying leaven not spread? To what part of the inhabited world can we point in which its fine and persuasive interpretation of the Gospel has not been heard?

The ubiquity which made the Evangelical Revival of the eigthteenth century truly Catholic was derived from the blended sources of Wesley's Churchmanship. He could never have gained the confidence of the plain people of English speaking States had he been simply an ecclesiastic or even an evangelist. He was both these and infinitely more. Many streams entered and sanitated his oceanic life. From his ancestors he received Puritanism and Anglicanism in happy proportions. His university training instilled that culture which consists in knowing much of the best that has been thought or said, and in breadth of outlook and comprehensive sympathy. His Risen Lord vouchsafed him a charisma which transformed the Oxford precisian, and made him the pure eyed prophet of these western lands who "went before the face of the Lord to prepare His ways." While his complex personality was not faultless, two things were never possible for Wesley:—to betray by any compromise his divine vocation, or to hesitate at any sacrifice in its behalf. None could be less careful of his own interests or more careless of all lower considerations. During a long and exalted career, of which he was himself the strictest censor, he occupied a height on which merciless light was always beating, content amid good and ill report to fulfill the Apostle's ideal: "I live, yet not I, Christ liveth in me." He believed that God, in assuming human flesh, lived sinlessly within its limitations, and dying for sinners, effected that reconciliation which is history's supreme moral achievement. This basic truth was for him the unquestioned ground of his confidence, his joy and his passion for the souls of his fellow men: "the creed of creeds, involved in and arising out of the work of works." He was released from his spiritual bondage to transmit this Evangel at a crisis when religion had ceased to be the first business of the nation. Without it, the intellectuals became the prey of infidelity, the clericals, of indifference; the profane, of blasphemy, and the proletariat, of lawlessness. Society at large

was perfidious and degraded. It was an age of lust without love, of hilarious fiddling, feasting, dancing and buffoonery; in many aspects, unmanly, imbecile and pitiable. The wreck of talent, the untimely end of gifted leaders who might have been shining lights, but who left little except painful memories of debauched existence, fill the observer with a sense of irreparable loss. The neglected hordes were exactly what the ruling powers had made them. "Our people," said Bishop Benson of Gloucester, "are now become what they never were before, *cruel*." Into this human waste Wesley entered, after his conversion to minister to those who sat in darkness and in the shadow of death. You know the rest, for you are his children in the Paraclete of the living God; sons and daughters who tonight approach the Assembly of the first born wherein Wesley rests from his labors, you have met to assure Christendom of your undeviating loyalty to Wesley's doctrine, and what is of far more consequence, to his glorious spirit.

II.

Reference has been made here to your comparatively small size. May I urge that it is the *quality* of the life you live as a fellowship, and not the quantity of your resources for living that life, which demands primary consideration. In that brief but pregnant letter, the first attributed to St. Peter, the writer describes you as "an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light." Here, forsooth, is the divine patent of the Methodist Protestant Church; the celestial writ authorizing your faith in yourselves as an organization, vitally related to the Universal Ecclesia, sharing its origin and its independence as God's most characteristic creation in Christ. The Scripture I have quoted was addressed to an infant and persecuted sect, against which the formidable forces of the Roman Empire were arrayed. The followers of the despised Nazarene were regarded by patrician and plebeian alike as neither barbarian nor civilized, but a third race, so debased as to be scarcely human. Yet the estimates of Pagan decadence were here annulled, and these outcast sectaries became at a bound a spiritual corporation of priests and kings for the race. Such they were, such you are, and this by divine mandate. Your church, with all believers of every faithful fellowship, is separate, superior, sanctified, the pillar and ground of redemptive verities, the very Body of her Lord, and His **alter ego** for the completion of His Mission. Henceforth let no man trouble you about the numbering of your Israel. Bigness which is mere bulk is prone to be wabbly and vulgarising. The small nations, not the great ones, in the matter of territory and population, have wrought righteousness and received gifts for men. A few dismayed and trembling Christians, hidden in dens and caves of the earth, nevertheless obtained the diploma already described, and carried the conquests of the Cross to the frontiers of Caesar's sovereignty. When Holland was least among the tribes of Europe, she gave us Hugo de Grotius, Arminius, William the Silent, and the voyagers of *The Half Moon*. When all England had not reached the dimensions in population of modern New York alone she produced Shakerpseare, Ben Jonson and Beaumont and Fletcher. One need not stress the issue. It is so recorded that he who runs may read it. Therefore, my felicitations lose no adequacy or appropriateness because you have not spread like the locusts of Egypt. They are pertinent in view of your firmness of faith, your constancy, your courage, and your wise blending of liberalism in administration with reverence for the helpful traditions of our common Methodism. The Moravians and the Friends are identified with the Methodist Protestant Church in one respect, that their spiritual regnancy far exceeds their tale of members.

III.

It is notable that the struggle for a more representative form of government which ended in your origination was contemporary with that which also divided British Methodism. Wesley's sons and daughters have not been schismatical in doctrine. Their insistence upon a personal experience of God's saving grace in Jesus Christ has preserved them from the theological discords prevalent elsewhere. Your beliefs do not have to slowly bleed to death because some speculative doctor removes a superfluous attachment of the body of faith What you have seen and felt with confidence you tell. Bergson, the distinguished French philosopher, has recently astonished the pundits by boldy claiming that intuition, not reason, is the pioneer faculty for the acquisition of truth. This is no more news for us than if he had said the Dutch have captured Holland. One in the life of our Lord; the true life alike of individuals and of Churches, Methodism will remain such so long as she treads the path the fathers trod. But the expanding requirements of democracy prompted some of them to go out like Abraham of old, not knowing whither they went; to encounter abuse and villification, and endure poverty and hardship, that they may demonstrate afresh the rights of freemen in the Commonwealth of Christ. Time has vindicated their crusade to a given degree. The Episcopacy they rejected has been materially modified, and reshaped for larger usefulness. The laity have been admitted to the councils of the Church, and upon them rests a commensurate responsibility for her welfare. In Great Britain, the reconciliations consequent upon these extensions of authority have produced a further stage of development. At the approaching Wesleyan Conference to be held in Liverpool, England, during July, 1928, measures for the reunion of all the Island Kingdom's Methodism will be debated with a view to its speedy accomplishment. Similar measures are in the doldrums here for a space. But the ameliorations of tomorrow favor their enactment. And it is not too much to say that Wesley's hallowed prediction to Ezekiel Cooper that "Methodists will forever remain one" is only taking a circuitous road to actual fulfillment.

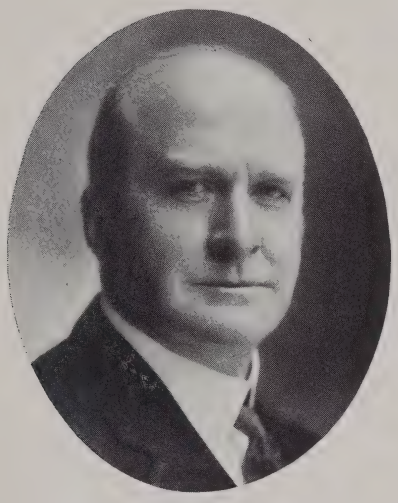
IV.

We are not to be so engrossed with the past as to miss the gist of this great and noble commemoration of a hundred years of providential mercy and judgment. We can well forget the infamies and betrayals which prove that the Church can suffer the wear and tear of human agencies, and yet remain in herself divine, and vital in the deathless life of her Creator. If your splendid annals in these United States and in fields abroad have any lesson it is that you have advanced human betterment; produced those choice and elevated men and women who have left an indelible impress on posterity, and sown what an ancient Father called "the spermatic seed" from which the harvest waves so plenteously now. You have encouraged piety, bred saints, fostered scholarship, and proved averse to that troublesome concentration of ecclesiastical power which collides with the incessant changes of society. Allow me, in closing to wish you a prolonged and blessed future, projected from this historic occasion, and superintended by Him who has kept your candle lit and in its place before His mediatorial throne. I dare to visualize the oncoming Ecclesia in which solidarity and truth shall dwell together. She will be the source and habitation of a Brotherhood which otherwise may perish from the earth. In her the Lord shall find a castle to defend His claims and a palace to entertain all His children. By that Church, drawn from many nations, fused into oneness by bonds

stronger than those of blood or political affiliation, will be rediscovered the lost secret of the unity the earliest believers enjoyed who were nearest to the conscience of their Founder. In her our children may yet see one organization, expressing its life in diversified forms, pursuant to a foreordained plan. An informed awareness of her Catholicity will not confine it to this or that sect or group. There shall then be one fold and one Shepherd, the very differences that exist subordinated to the profounder harmony arising out of those differences. This is the Body which reincarnates the Christ, answers His High Priestly prayer for oneness, and compels the world to know that He came forth from the Father. Of this your organization is and will remain an active and consentient member.

Rev. J. Ross Stevenson, D. D.

Presented Greetings from the Presbyterian Church, U. S. A.



REV. J. ROSS STEVENSON, D.D.

On this joyous anniversary occasion I count it a privilege to bring to you the fraternal greetings of one of the older churches. How ancient our church is, I shall not undertake to prove, although some profess to find its origin in the Book of Genesis, and I have heard of a man who claimed that Enoch must have been a Presbyterian because he walked with the Lord. It will suffice to assert that a hundred years ago the Presbyterian Church in America was already more than a hundred years old. The Colonization period, followed by the Revolutionary War, was not conducive to large growth in the churches, for in 1928 our church notwithstanding the large influx of Scotch-Irish immigrants, had only 146,308 communicants, 1968 churches and 1285 ordained ministers. At that particular time all churches began to take on new life, mainly because the need of a thorough going revival of religion was so manifest. The records show that in the year when the Methodist Protestant Church was organized there was great concern among Christian people regarding Sabbath desecration which prevailed to an alarming extent. In 1828 the Constitution of the General Union to promote the observance of the Christian Sabbath was laid before our General Assembly by Dr. Lyman Beecher and highly approved, while the duty of discipline in case of the violation of the day was enjoined upon Presbyteries and churches. The subject of lotteries was also taken up, and it was decided that they must be viewed in no other light, though sanctioned by legislative acts, than legalized gambling. Intemperance among church members and officers was so alarming that our General Assembly in 1828 set apart a special day for humiliation, fasting and prayer, in order that this prevalent vice might be suppressed. Large territorial areas newly settled were destitute of the Gospel, and the ensuing spiritual and moral solicitude was the occasion for revivals of religion which were more or less general throughout the church. In that birth year of the Methodist Protestant Church the additions to our communion numbered 15,000, only two thousand less than the net gain in our whole church a year ago. During one hundred years of history the two churches have increased some ten-fold, so that we may claim to-day: a membership of nearly two millions, ten thousand churches, an equal number of ministers, contributions to benevolences aggregating ten million of dollars, and over forty millions for congregation expenses. And it is this church which brings to her younger sister congratulations and good wishes. We have much in common, holding as Protestants to the great principles of the Reformation, the authority of the Scriptures and justification by faith,

claiming alike to be lovers as well as defenders of the truth as it is in Jesus, and friends of revivals of religion, formulating our beliefs into a clear-cut confessional testimony, and adhering unswervingly to a representative form of church government. Presbyterianism, as the name indicates, stands for an organized church life that is not prelatical on the one hand, not congregational on the other, but combines as we think the best features of both, and within the realm of Protestantism furnishes that "bridge church," to use the favorite term of our Episcopalian brethren, for all churches. I have heard of an earnest advocate of church union in the Protestant Episcopal Church who in addressing a group of Baptists contended that only a narrow stream of water divided the two communions. A Baptist brother requested him to repeat the statement and when he had done so, replied "We Baptists are willing to meet you half way."

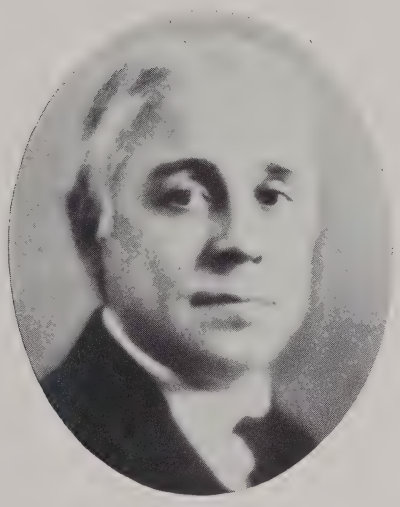
Although in theology the Presbyterian Church is Calvinistic, emphasizing the sovereignty of God, while the Methodist Churches are Arminian, stressing human responsibility, yet as my predecessor in the Presidency of Princeton Seminary, Dr. Patton, has expressed it, "The Arminian is to all intents and purposes a Calvinist when he prays, and the Calvinist an Arminian when he preaches." For this reason it has been possible in Canada to effect a union between the Presbyterian and Wesleyan Churches, the Congregationalists being included, and there is constituted an interesting combination, A United Church, which embraces Presbyteries and Conferences and a General Council.

In a hundred years of history you have managed to hold together as one united Methodist Protestant Church. During the same period we have incurred two disruptions, Old School and New School, North and South. Matthew Arnold asserted that Presbyterianism is as prone to discussions as the sparks are to fly upward. There is a current saying in Scotland that wherever you find a MacLeod you will find a Scotch kirk, and where there are two MacLeods, two Scotch kirks. However, since 1870 we have been studying the things which make for peace, and within that time we have had three reunions that of Old and New School, that with the Cumberland Church and that with the Welsh Calvinistic Church. Twenty-five years ago we did what the Methodist Episcopal General Conference has just done in Kansas City, appoint a Committee, now a Department, of Church Cooperation and Union, and it is as the Chairman of this that I extend to you, in the name of our Assembly, the right hand of fellowship.

The Conference on Faith and Order held last August in Lausanne, and the Conference recently held in Jerusalem, have revealed the fact that all the churches have a common and a final message for the world, and that they have a common task—to fulfill the great commission of our Lord and Saviour. George Whitefield could say, "I have but one passion, that is Christ, and but one aim, to save souls." On such a basis John Wesley could work with him. John Calvin as well, and in these days when it is being made clear that the things on which we agree are more consequential than the things on which we differ, may we not expect the greatest advance, that which comes from a united front.

Rev. Charles Wesley Burns, D. D.

Bishop of the Methodist Episcopal Church, California Area, Presented Greetings from the Methodist Episcopal Church



REV. CHAS. WESLEY BURNS, D.D.

Mr. Chairman:

Designated by my colleagues the Bishops of the Methodist Episcopal Church, I bear to you their love, and from the General Conference now in session in Kansas City, their Christian salutation, "Grace unto you, and peace from God our Father and the Lord Jesus Christ."

Our hearts abound in love to youward. We are common inheritors of a common faith as sons of John Wesley. We are sharers of a common joy in the brotherhood of the "glowing heart."

The embassage entrusted to me is no mere formality. It is not a mere convention of words. It is a heart throbbing message of family affection. Our brethren remember happily and gratefully the address of the brilliant, scholarly and fervent president of this General Conference in this city in 1908. It was a national event. It set a lofty goal of fraternal message. To be an Ambassador of good-will and affection in this same city at your Centennial Conference is joy, privilege and honor. I count not myself a worthy successor of the distinguished fathers who have been the fraternal messengers coming to you in other years. You have sent to us your best. My credential to you is an abounding love and brotherly interest. From the Golden Gate of San Francisco bay I come to the Chesapeake with hand and heart outreached in brotherly greeting and deepest affection. In confluent streams of emotion I stand with you in reverent love before the tablet reading: "Upon this site stood from 1744 to 1786 the Lovely Lane meeting house in which was organized December, 1784. The Methodist Episcopal Church in the United States of America."

May I modestly hope that this "Charles Wesley" may find a bit of enshrinement in the hearts of this group of sons of John Wesley?

It is written that "the two points from which the light of Methodism radiated were in the neighborhoods of the Hudson and of the Chesapeake." Not without deepest emotion do I come to this neighborhood of "The Light of Methodism" that radiates so brightly in your Centennial Celebration.

Our thoughts are not of Methodism in "terms of Sams' Creek" or "Pipe Creek" nor even "Mount Olivet" but of rivers of fervent freshness of power of your Century of faith and crowded years of achievement. John Wesley's heart would grow again were he here in this celebration! Baltimore "mother of Methodist Preachers" I hail you with reverent joy! Sons and daughters

of John Wesley I hail you in abiding family comradeship! At Baldwin, Kansas, some of us have stood reverently at the grave of Bishop Quayle, our Methodist Skylark, with unbidden tears in our eyes have read the eloquently simple inscription on his tombstone:

"William A. Quayle—Allowed of God to be put in trust of the Gospel."

That is the spirit and mood in which I present myself as fraternal messenger of our Church.

A divided Methodism is a weakened Methodism. In 1896 on a platform near this city, Francis Elizabeth Willard put her hand on my head and prophesied "Before the brown hair of this lad shall turn gray his eyes shall see a saloonless America!" In this age of spiritual synthesis may some voice, from this platform and other platforms, thrillingly prophesy, "Before this gray head turn bald all Methodisms shall be one!" Let us move swiftly toward union for every day my hair is falling!

God give us glorious tomorrows when divisions which have no place in the purpose and will of God shall be done away in Christ Jesus. May our Methodisms move swiftly together in the unities of the Spirit, a glorious host of glowing hearts bringing a new Pentecost of social ministry, missionary conquest and spiritual power! This is our common task and goal!

Mr. W. O. Atwood, member of St. John's Methodist Protestant Church, Baltimore, was presented to give the Response of the Methodist Protestant Church:

MR. W. O. ATWOOD

In attempting to respond to the generous remarks of the distinguished speakers who have preceded me, I find myself poorly qualified. Surely, a score of laymen and the ministry in general are better fitted.

At this Centennial conference and on behalf of the Methodist Protestant Church, it becomes my privilege, as a layman, to express our sincere appreciation for the encouragement, the inspiration, and christian fellowship which you have just extended to us. Your words coming from your heart as they do, seem to form a bond of Christian love which shall never be severed through time or eternity.

It reminds me of a painting once shown me with a request that I look steadily upon it. It was apparently a landscape, but upon gazing upon it fixedly, there came a merging of some lines and blotting out of others, some shadows disappeared and in a few minutes, I saw gradually coming out of it the face of Jesus, our Lord, in clear outlines. Tonight, the several communions which you represent seem to me to blend and the lines which on first view would separate us, disappear, and I see strongly developed in the picture, the face of Jesus only. This, I hope, is prophetic of that day when we shall all be one in body as well as in spirit.

The Methodist Protestant Church clasps your extended hand in Christian Love and Fellowship and we look out into the new century with you in wonderful hope—a retrospect of splendid service and a prospect of tremendous opportunities for Him "whose we are and whom we serve."

Our purpose in coming here is to extend the influence and domain of the Kingdom of Christ. We know no enemy but Satan. We attack nothing but Sin. We stand for personal and civic righteousness. We accept the call rolling down the centuries that "Righteousness exalteth a nation." We stand together for the text-book of Righteousness, the Bible; rolling down the centuries for the Christian Sabbath; for World Peace; not contending for selfish power but for the power of *Jesus;* not seeking merely to magnify our name, only the name of *Jesus;* not particularly concerned about personal honor but honor to *Jesus.* We would place our only crown upon the brow of Christ.

"All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem and
Crown Him Lord of all."

Presentation Centennial Gratitude Gift

Rev. James H. Straughn, D.D., Director

REV. JAMES H. STRAUGHN, D.D.

The climax of the great Lyric meeting came with the presentation of the Gratitude Gift. The entire program so beautifully planned had moved on with the most remarkable precision, great addresses by wonderful men, magnificent music by an inspired chorus. Now at last, after a full year of statement and denominational review, the vast audience representing every section of the church, keyed and waiting, the twenty-four presenters from as many conferences, dressed in white—what would they bring! It seemed as if the very integrity of the entire church was in the balance and perhaps that famous building never vibrated with more genuine enthusiasm and applause than when came the announcement that the Gift, the full Gift, more than the Gift asked for, was there in actual payment.

The decision to ask for the Gratitude gift of $100,000, a thousand dollars for each year of history, was reached after the most careful deliberation. President Lewis had invited many of the church leaders to confer with the Executive Committee on the financial accompaniment of the centennial. Many were ambitious for a campaign that would in itself be an equivalent of the importance of the event, feeling that nothing less would be worthy; others that an effort to capitalize in a financial way so precious a time could only detract from its chief joy; the entire group at last accepting this point of view, and approving the plan offered by President Lewis to ask for a simple Gratitude Gift of $100,000. The Centennial Committee agreed to accept the responsibility for its promotion, added seven laymen to its number and elected the Director. A beautiful poster in four colors together with leaflets, centennial sermon outlines, centennial pageants, subscription cards, were distributed all over the church in many thousands. Aside from the Gift itself the church received an impetus from the study of its history and appeal to its loyalty that far outvalued the amount of the Gift. Such a denominational stirring the church has not known for fifty years.

Every conference in the church was asked to accept stated fractions of the total amount and did so without the slightest hesitation. For the most part conference committees were raised to have supervision of the appeal while in many of the smaller conferences the apportionments were subscribed at the time the requests were made. There were some joyous moments as ministers and laymen with overflowing hearts made their pledges. For all who gave a centennial certificate has been available, whether as an individual gift, as a memorial gift or in terms of a hundred dollars or more to have the Founders' certificate.

GRATITUDE GIFT PRESENTERS

Reading Left to Right—Front Row: Mrs. Tetsutara Kinoshita, Japan; Miss Virginia Kendall, Tennessee; Rev. J. H. Straughn, D.D., M. P. C. G. G., Director; Rev. T. H. Lewis, D.D., President General Conference; Miss Mary E. Whitney, Indiana; Miss Kathryn Brown, Ohio; Miss Marion Van Orman, Onondaga.

Second Row: Miss Dorothy Newell, Iowa-Missouri (Iowa); Miss Helen Perry, Iowa-Missouri (Mo.); Miss Marie McCue, Michigan; Miss Opal Dizmang, Kansas; Miss Dorothy Hartridge, Florida, Miss May Ella Carpenter, Eastern.

Third Row: Miss Gail Nickel, Illinois; Miss Bettie Ridgeway, Mississippi; Miss Jewell Andrews, Texas; Miss Mollie Stewart, Louisiana; Miss Ruth Staley, Maryland; Miss Georgia Ledford, Kentucky; Miss Susan Baird, Georgia.

Then how to visualize this Gift. When secured it was to go to the Boards of the church and disbursed by them for missions and education. But the information of their worthy use seemed insufficient, until further, the inspired suggestion of President Lewis that each of the conferences be asked to select one of its young women to represent it at the centennial meeting and bear the Gift in person. Probably no single idea ever caught the imagination of our people more completely. Immediately on announcement in many places the keenest of competition arose for the honor of selecting the presenter. For here was the visualization of the great idea; these dear young women of the church, dressed in white, in high appreciation of the honor come to them, typifying in beautiful fashion the spirit, the love, the loyalty of their people. For this was a love gift, springing from loving, loyal hearts, in grateful recognition of the good life that had come from Christ Jesus, for the mothering care of the church, but for which this great joy in Christ might never have been known; for the dear faces of loved ones gone, those fathers and mothers who willed to this generation their sacrificial devotion, these all who died in the faith, having obtained a good report, and with us to be made perfect. If I forget thee, if I do not remember thee, if I prefer not thee above my chief joy, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth.

The great moment has come. Until the very day of the presentation there seemed no doubt but that the Gift would be raised in its entirety. Then in the afternoon came disquieting news that some of the amounts would be deficient and this uncertainty had spread over the entire general conference. But the Lord was working in our behalf. At the very last moment came a telegram telling of certain monies that assured the full gift. Was there ever such a setting for an event? None certainly in the history of our church; a tense, expectant moment. The Director came to the front of the platform and in a few words reviewed the history of the gift. Then came the roll call, the name of the conference with the name of the presenter, to whom a certified voucher issued by the treasurer of the general conference, Mr. H. C. Staley, had been delivered. One by one they came and laid the voucher indicating the amount of money actually paid in by the conference and laid it upon the table, grouping themselves about the Director. Each name was greeted with a round of applause until last of all Miss Japan, this child of the church from a far-away land and yet strangely at home, coming with the love gift of her people, was met with a tremendous ovation. And when the Director announced that the aggregate of the vouchers there on the table totaled $102,452.17 it seemed that the suspended, pent up joy of the great church had at last become vocal in a great volume of praise and applause. Then, accompanied on the piano by her mother, Miss Ohio in a clear lovely soprano voice that reached throughout the entire hall, for the entire group of presenters sang "Thanks Be to God." They came from the east and from the west, from the north and from the south, and in His glorious name brought their gifts. What a great realization, but how prophetic the event; who are these that are robed in white, gathered about the throne!

"Hail to the brightness of our Zion's glad morning!

Great indeed was the joy of the people who for days after and for years to come had and will feel a strange warming of the heart on every remembrance of the Gratitude Gift. Here was a completed task and in the language of one of the great women of the church, "the most successful campaign the church has ever had."

Gratitude Gift Presenters

Conference	Name	Address
Alabama	Miss Sarah McDaniel	Tuscoloosa, Ala.
Arkansas	Miss Cortez Clower	Haynesville, La.
Colorado-Texas	*Miss Maud Knox	
Eastern	Miss May Carpenter	5 Irving P., White Plains, N. Y.
Florida Mission	Miss Dorothy Hartridge	Orlando, Florida.
Ft. Smith-Okla.	*Miss Juanita Story	Pleasant Hill, Okla.
Georgia	Miss Susan Baird	Rt. 5, Atlanta, Ga.
Illinois	Miss Gail Nickel	Concord, Ill.
Indiana	Miss Mary Whitney	Indianapolis, Ind.
Iowa-Missouri	Miss Helen Perry Miss Dorothy Newell	Luray, Mo. Newton, Iowa.
Kansas	Miss Opal Dismang	Centerville, Kansas.
Kentucky	Miss Georgia Ledford	Pine Ridge, Kentucky.
Louisiana	Miss Mollye Stewart	Pollock, La.
Maryland	Miss Ruth Staley	106 Hawthorne Rd., Balto., Md.
Michigan	Miss Marie McCue	738 Elizabeth St., Flint, Mich.
Missouri		
Mississippi	Miss Bettie Ridgeway	Moselle, Miss.
North Carolina	Miss Vista Dixon	Liberty, N. C.
North Mississippi		
Ohio	Miss Kathryn Brown	Columbus, Ohio.
Onondaga	Miss Marian Van Orman	South Canisteo, N. Y.
Pittsburgh	Mrs. Cordelia J. Lewis	631 Sherwood Ave., Pittsburgh.
South Carolina		
Tennessee	Miss Virginia Kendall	Lewisburg, Ky.
Texas	Miss Jewell Andrews	Cooper, Texas.
Virginia	*Miss Grace Arnett	Bulls Gap, Tenn.
West Virginia	Miss Mary Barnett	Morgantown, W. Va.
Washington Mission	Miss Dorothy Roberts	Seattle, Wash.
Japan Mission	Mrs. Tetsutaro Kinoshita	Japan.

*Absent.

THE BALTIMORE SECTION OF THE GREAT CENTENNIAL CHORUS
TAKEN IN HAMPDEN M. P. CHURCH, BALTIMORE, MD.

The Centennial Chorus

Rev. E. D. Stone, D.D., Director

REV. E. D. STONE, D.D.

May the sixteenth was a great day in the history of the Methodist Protestant Church. It was also a great day for the Centennial Chorus. We were there to celebrate the victories of one hundred years of service in the kingdom of God and the chorus was to sound forth that note of triumph.

No one who was there when the great day arrived can ever forget the unique picture presented by this great chorus. The women all in white and the men wearing black. The seating had the appearance of a huge bowl, rising tier upon tier with humanity at its best.

The decorations were brilliant and beautiful. In the center of the great chorus stood a grand piano. On either side great trees seemed to be growing; their great boughs hanging out over the singers and over all a flood of light.

Out beyond us in the great auditorium was a perfect sea of faces. Beautiful flags flowing everywhere, and everybody happy.

It was seven-forty-five when the great happy throng of singers arose to give their first contribution of song to the multitude. What should it be? The most natural thing would be to say to those gathered from North and East and South and West, "Howdy Do." This we did in the following song known as:

"THE RAINBOW GREETING"

There's a greeting in our hearts for you
As our mingled fellowship we share.
Our best wishes we again renew
Howdy do, Howdy do, Howdy do.
And 'tis our desire that our songs inspire
As we praise the Lord on high;
May our voices blend, 'til our journey's end;
As the rainbow in the sky.

We wish we could describe just the wonderful effects of song and light. As the chorus began to sing the lights were all out in the auditorium and on the stage lights of every hue began to play over the singers; from the deepest red to orange and blue and purple until the last line of the song was reached,

"As the rainbow in the sky,"

when there was a perfect flood of pure white light and hundreds of handkerchiefs of every color were waving; a veritable rainbow.

The warm and hearty applause from the audience proved that the "Rainbow Greeting" was entirely welcome.

The Centennial was a national occasion so the next offering by the chorus was the national anthem,

"THE STAR SPANGLED BANNER."

The very first line of the anthem, "O, say can you see," brought into view a great American flag, thirty-six feet long, majestically floating down until it stood a perfect wall of stars and stripes behind the singers. The wonderful varying lights again began to play upon the scene and crown the chorus and "Old Glory" with rare beauty.

The climax was reached when the chorus, under a deep red light, sang strong and determined—

"Then conquer we must
When our cause it is just
And this be our motto,"

And the chorus softened down to a whisper, and the words came soft and tender like a prayer from the depths of men's souls,

"In God is our trust."

Then a flood of pure white light and hundreds of flags, waving while the last words rang out in great ecstacy,

"The land of the free and
the home of the brave."

We did not wish to be selfish in our praise so we asked the great audience to join with us in singing

"ALL HAIL THE POWER OF JESUS' NAME."

This grand old hymn of the church was sung to the tune of "Miles Lane." Can we ever forget the last three phrases in that hymn? That vast audience seemed to put all its strength in them. Long and sustained they seemed to climb higher and higher,

"Crown Him! Crown Him!! Crown Him!!!"

It gripped our hearts and we wondered just what it will be like when we gather with the church triumphant about the throne of the Redeemer and

"Crown Him Lord of all."

We next turned our attention to the three great anthems for the centennial celebration, the first of which was

"O WORSHIP THE KING."

This was a grand and stately picture of the triumphant King marching on in His glorious might.

The scene of the storm was indeed thrilling.

"His chariots of wrath deep thunder-clouds form,
And dark is His path on the wings of the storm."

The high pitched voices of the sopranos, braced by the altos and tenors, followed in rapid succession by the deep rolling tones of the bass voices, augmented in a marvelous way by the grand piano, gave a fine description of a storm at its height. After the storm came the tender, all persuasive voice of Mrs. Thursby singing

"Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plains,
And sweetly distills in the dew and the rains."

Then every cloud was gone, the skies were bright; everybody was happy and the great anthem ended with

"Thy mercies how tender, how firm to the end,
Our Maker, Defender, Redeemer and Friend."

"THE RECESSIONAL"

This wonderful and soul stirring anthem was the next contribution to the triumph of the evening. This is a prayer beautifully set to music which always finds a warm response in the hearts of the people:

"God of our fathers known of old
Lord of our far flung battle line
Beneath whose awful Hand we hold
Dominion over palm and pine.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

"Lest we forget." The great chorus said it so clearly and so reverently that we all felt our hearts saying, "Amen." Out of the great chorus came the clear charming voice of Mr. Charles Reiner, always rich and always beautiful.

"The tumult and the shouting dies,
The captains and the kings depart,
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

Our hearts mellowed, we were ready for the closing lines. The chorus broke out again in its deep and fervent prayer, as the heart of a people yearning for God's guidance and mercy assured that they that trust in Him shall never be moved.

We now come to the last note of triumph in this wonderful centennial celebration. It was brought out in that greatest of oratories, "The Messiah" and the song,

"The Hallelujah Chorus."

One of the most difficult of all our tasks is to describe the emotions of a human heart. The music in our hearts is so different from the music we hear. If we could only sing as we feel. If the music in our souls could be put on the air, how wonderful it would be. How mellow, how persuasive, how compelling, how lifting. Handel, the great composer of the Hallelujah Chorus, gave us the story of a heart mellow with praise and a heart that all but gave way under the pressure. The great composer had been working long and hard to complete his monumental work. He had just finished the great Hallelujah Chorus. The voices of the hundred and forty and four thousand were whelming up like the voice of many waters. They were singing,

"Hallelujah! For the Lord God Omnipotent reigneth.
Hallelujah, Hallelujah!"

The great composer fainted away. When his family found him and revived him, he said:

"O, I have seen all heaven before me and the great God Himself. I have heard them singing, Hallelujah, Hallelujah, Hallelujah, the Lord God Omnipotent reigneth."

During all these weeks of earnest preparation we have held up this picture of the heavenly choir that they might see the heavenly vision and hear the heavenly anthem. We can never forget this great chorus. We see their happy faces before us, their voices go with us and live in our hearts.

When King George II heard this great chorus for the first time he spontaneously arose and remained standing during its rendition as a tribute to Him of whom the great chorus sang. It was so again. The vast audience arose. Mrs. Allen Smith struck the chords as one who had lived in the scene and the great song of praise was on.

The Hallelujah Chorus stands alone. It is not easy to describe. "There are two or three massive phrases growing out of each other, rising one after another, in reiterated bursts of glory, a piece of divine melody in the middle, succeeded by the last clause of the triumphant shout, "And He shall reign forever and ever," which is taken up rapturously by the flaming choirs of the immortals, and hurled from side to side and at last the mighty strain dies away before the Great White Throne and Him that sitteth thereon." The great audience felt its thrill. They had caught the vision.

We shall not hear it better. We shall not feel it better until the Golden Gate is opened and like Handel, we shall see the King in His beauty and hear for ourselves the heavenly choir.

When the last trimpuhant note was sung a silence golden fell upon the vast audience. The benediction of the Man of God was heard. We faced a new century and were ready for new triumphs.

"HALLELUJAH!"

The Centennial Assembly as Seen from the East and the West

From the East

SOME time ago I witnessed the opening of a musical play entitled "The Flame," in which out of darkness, masses of hands were uplifted—just hands, reaching up and out of darkness. The opening scene was not soon to be forgotten.

Summarizing the impression made upon me by the Centennial Anniversary of the Methodist Protestant Church, held in the Lyric, May 16, 1928, I find it somewhat similar; remembrance of hands groping toward each other and upward, reaching as it were out of shadows. In the shadows, indistinctly massed together, loom up shadowy churches, hospitals, schools and other material interests owned by the various Protestant denominations, whose representatives spoke on the Centenary program.

Speaking in symbols? Yes, a bit. It so often happens that witnessing events in which we have no definite part, but of which we are only spectators, we gather some very vague but extremely vital things that outlast more definite impressions of the moment. These vague but vital impressions, cloistered in subconscious mind, seldom lend themselves to practical means of communication, but the cloistered darkness is sweeter for their songs that may best be translated in symbols.

It was not so much what was said at the Centenary Celebration that mattered, but rather the spirit in which the addresses were made which sent out a something that brooded over the audience like to a benediction. Without that spirit the able addresses made that evening would have been mere vaporizing about church unity. But there was an undeniable sincerity in the desire expressed by Bishop John Gardner Murray, primate of the Protestant Episcopal Church in America; Bishop Charles Wesley Burns of the California Area of the Methodist Episcopal Church; the Rev. Dr. S. Parkes Cadman, President of the Federal Council of Churches of Christ in America and pastor of the Central Congregational Church, Brooklyn, New York; the Rev. Dr. J. Ross Stevenson, a former moderator of the General Assembly of the Presbyterian Church, U. S. A., and President of Princeton Theological Seminary; and the Rev. Dr. Thomas Hamilton Lewis, who for many years had been President of Western Maryland College, and for eight years President of the General Conference of the Methodist Protestant Church.

So sincere were the expressions, one quite forgot their words, and was conscious only of this reaching out of hands toward each other and upward.

Although I was not quite sure that behind those outstretched hands, went all the manifold interests of the denominations the men represented, investments in church edifices, schools, universities and hospitals, interests that would make so difficult adjustments necessary to bring about a definite material expression of unity which seemed to be in the minds of all the speakers.

Neither was I sure that sincere differences of theology and polity could be sufficiently considered in any organic unity to make possible a real freedom in that unity. But all these questions were insignificant in view of the primary thing of which I was fully conscious, the spirit of unmistakable friendliness and

goodwill between the various branches of Protestantism: even more between all Christians. Whether that spirit would ever take a definite material shape mattered little. After all the real thing was the spirit of unity. Arguments might be used both for and against one great organized church. The material power and influence that would come from the pooling of all the many interests, might prove too great a temptation to the church, which after all, like its Master, must refuse a material kingdom. Perhaps spiritual results would best be conserved, without material resources too easily at hand.

But the strongest opponent of organic church union would have been obliged to recognize that spiritual outreaching of the night of the Centennial. It was winged, and carried no burdens. That perhaps was all the better for it, as the result was a distinct, spiritual achievement that could not help but advance.

Sincere differences of opinion regarding doctrine and polity might continue to exist, even under the wings of the spirit that pervaded the Centennial meeting; but facing such a spirit as that which went out the night of the Centennial, animosities between denominations would be forever cheap and tawdry. Even sincere honest differences, vital as some might think, appearing through the mist of a hundred years, were diminished. It was a happy thought that suggested to Dr. Lewis to set the differences of the old Methodist worthies in the following quaint comedy:

"Bishop Asbury and Nicholas Snethen have long ago resumed their former intimate traveling companionship. Editor Bond and Editor Lipscomb have laid aside their trenchant pens for the mightier weapons of the golden harp. John Emory and Asa Shinn have left the noisy arena of the General Conference debates, and are now uniting in a unanimous report that it is good and pleasant for brethren to dwell together in unity."

Dr. Lewis knows as well as I know, and perhaps better than I know, his quaint comedy was the logical ending for any quarrel between Methodists. With that warm-hearted group there can be no fight between them "to the finish." Methodists with Methodists do not fight that way. They are too emotional. There is no purgatory for a Methodist Conference in a transition from a hell to a heaven; but in the "twinkling of an eye" they pass from one to the other, conveyed in chariots of emotionalism.

It is that quality of emotionalism that makes a Methodist quarrel so interesting, and two Methodists such beloved enemies. If a psychologist would sit in on a Methodist Conference he might write an interesting chapter on a study in emotions.

With my past deep rooted in the Methodist Church I understand and love its people. I know that the mere mention of a near casualty as the result of a Conference quarrel, will bring the belligerent member to an apology, even to the point of comforting the other member whom he has wounded. An old fashioned Methodist hymn, "struck up" by one of the "brethren," is sufficient to turn the most heated debate into a love feast.

I would never have occasion to object to the diversity of Protestantism, but would rather welcome it, if in that diversity, I could forever see the vision of the outstretched hands left with me by the Centennial celebration of the Methodist Protestant Church.

Organic church union might, in time, became a reality; but at best it would only be a material thing, and because material, a transient thing like all other things of earth, but the spiritual union reached out for with deep sincerity that night by such worthy representatives of the various faiths of Protestantism, is the eternal thing, though not perhaps as easily perceived when achieved.

AMELIA MULLER,
Baltimore, Md.

From the West

WHEN nearly a year ago I first heard of the M. P. C. G. G. I instantly felt my heart "strangely warmed" toward it. More than any other financial venture of the Methodist Protestant Church, the Gratitude Gift captured my imagination, claimed my love, and enlisted my loyalty. It seemed to me not that it should not fail, but that it could not fail.

Many others felt the same way, I know.

Their trust was vindicated at the great Centennial Assembly at the Lyric, Wednesday night, May 16th.

It was my happy privilege not only to be in Baltimore on that memorable date, and to actually get into the Lyric Theatre, which was not so simple a matter as first thought, but to sit upon the stage as one of the Gratitude Gift presenters.

I remember rushing in late (why is it that one is always late to these affairs of a life-time?) and slipping through the throngs at the entrance, into the lobby, where my ear was greeted with a burst of glorious music, and my eye caught a glimpse of the white-robed choir standing upon the stage. Dr. Stone was leading his chorus in an opening number. I had the impression also of certain distinguished-looking figures in black seated upon the stage, limmed against the vibrant whiteness behind, and some impression too of the vast crowd, already testing the capacity of the house. But all this was as a flash. I could not linger.

Then we Gratitude Gift girls were all together back-stage, and Dr. Straughn would appear often, and speak pleasant words, and give bits of instruction, and tell us that Mr. Staley was still taking in money. Soon he lined us up in alphabetical order, and awaited with us an opportune moment to enter. His manner throughout was firm, cool, and kindly, and one sensed rather than observed that he was inwardly overwrought.

At last we filed in upon that stage ablaze with lights, to be received with a burst of applause, and to seat ourselves in a kind of daze, I am sure, to the right front, with the chorus and the speakers behind and to the left of us, and before us that great audience, gazing up at us from the orchestra, and across to us from the dress circle, and down upon us from the balcony, a sea of intent friendly faces. There was something at once overwhelming and uplifting about it all.

I was sorry to have missed the first part of the program. I heard later of the pleasing impression made.

But the next thing I remember was seeing Dr. Lewis rise and come forward to give his Salutation, embracing all who made up that memorable gathering. "Members of the Twenty-fifth General Conference, Fellow Methodist Protestants from Twenty-eight States, and from Japan, China, and India, Distinguished Guests and Friends," he began.

In that address, faultlessly prepared, and yet so fervent, cordial, and loving in its spirit, I remember some of the gracious words with which he presented to the assembly the speakers invited, Bishop Murray, Dr. Cadman, Dr. Stevenson, and Bishop Burns, and spoke in appreciation of the four religious fellowships which they represented. But I remember best some of his words about the Methodist Protestant Church. In imagination I can still hear him say, with confidence, "—it has heard an encouraging voice saying unto it: 'Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom'." And with pride, "We are joyful to-night, not only that we still live after a hundred difficult years, but that our eye is not dim nor our natural force abated." And with fondness those closing words, "If I forget thee, O my own beloved, though thou be little among the thousands of Judah—" He was expressing for us as we could never have expressed so well for ourselves our deepest feelings toward the church of our habitation.

I listened with increasing interest to the words of each of the speakers who followed. Their genial and brotherly spirit, a seeming special love for the church whose Centennial Celebration they were witnessing, the sincerity of their felicitations and good wishes, impressed me much. They seemed to feel not that they were conferring an honor upon the assembly by their presence, but that they were honored in having been invited to be present. This feeling of inter-denominational fellowship and co-operation is a pleasant thing. One had no sense of competition or jealousy as these good men spoke, but only realized anew, as Dr. Lewis had said in his Salutation, that "There cannot be too many churches while sin abounds and hearts ache, and human problems multiply."

But Bishop Burns had sat down, after having brought down the house with his inimitable wit, enthusiasm, and forcefulness. And Mr. Atwood, a layman of whom St. John's Church, the Maryland Conference, and the whole denomination can be justly proud, stood to reply to that galaxy of ministerial luminaries in a manner that thoroughly vindicated the position of the layman in the church of Mutual Rights. And the climax of the occasion was approaching.

A hush both of suspense and of deep appreciation settled over the house as a beautiful number intervened before that climax. The choir rose to render Kipling's Recessional, accompanying the magnificent tenor of Charles Reiner. While those rich and perfect tones soared upward, joined anon by the blended strains of the chorus, there was an atmosphere of solemn and sacred uplift perhaps not duplicated in all that great night.

There came forward then the man responsible for the campaign for the Gratitude Gift, Dr. James H. Straughn. Greeted with enthusiastic acclaim, he made only a few modest introductory remarks, and then began the roll-call of the conferences. At each name one of the girls brought forward a voucher representing the share of her conference in the Gift. And when the entire roll of twenty-six conferences, two missions conferences and the Japan Foreign Mission Conference (How charming little "Miss Japan" was, and what a deserved ovation she received) was called, and we all stood before the audience at his side, it was with a ring of triumph in his resonant tones that the Director of the M. P. C. G. G. Campaign announced the splendid oversubscribed total—$102,452.17.

And the Gift was given!

The applause was thunderous. When it died away, Catherine Brown (Miss Ohio) stepped forward and sang in her sweet, high, clear voice a lovely and appropriate song, "Thanks Be to God." And as I looked down upon the faces of the crowd there seemed to be a kind of quiet responsive glow on them as though each one, reflecting with a sober gladness, was finding in his own heart an echo of the singer's words.

It had been a long program, full of magnificently planned detail. But it seemed all too brief, now the end was so near.

As the opening bars of the Hallelujah Chorus from Handel's "Messiah" beat upon the air, and the great choir rose once more, and the speakers with them, and the audience with them, I thought, "It is almost over."

But it was so glorious a finish that one forgave its being the finish. The Centennial Chorus Choir seemed imbued with the very spirit of lyricism as there seemed to fairly leap from their ranks that repeated triumphant shout, with its ecstatic rhythm, Hallelujah! Hallelujah!

Amid a quivering silence Dr. Taylor's voice was heard in the benediction. And the Centennial Assembly had passed into the history of the first Century of the Methodist Protestant Church.

MARY WHITNEY,
Indianapolis, Ind.

Centennial Anniversary

of the

Methodist Protestant Church

1828 1928

Second Meeting

Thursday, May 17th, 8.00 p. m.

St. John's M. P. Church, Baltimore, Md.

A MOVING PICTURE OF OUR CENTURY

REV. HUGH LATIMER ELDERDICE, D.D. ..... Presiding
President of Westminster Theological Seminary

OUR HUNDRED YEARS IN HISTORY
Rev. Harlan L. Feeman, D.D., President of Adrian College

OUR HUNDRED YEARS IN PERFORMANCE
Rev. Cuthbert W. Bates, Pastor of Calvary M. P. Church, Greensboro, N. C.

OUR LEADERS IN OUR FIRST QUARTER CENTURY
Rev. Frank T. Benson, D.D., Editor of The Methodist Protestant

OUR OBEDIENCE TO THE GREAT COMMAND
Rev. John Calvin Broomfield, D.D., President of the
Pittsburgh Annual Conference

Introductory Address

By Hugh Latimer Elderdice, D.D., LL.D., Presiding,
St. Johns Church, May 17, 1928.

Fathers and Brethern, Mothers and Sisters,
Worthy Sons and Daughters of Noble Sires:

REV. HUGH LATIMER ELDERDICE, D.D.

WERE this Assembly a Democratic or a Republican National Convention, I, as Chairman, would make a speech sounding the Keynote of the Coming Campaign. But since it is a Holy Convocation of the Saints of our Beloved Zion, it were a sin to follow the example of the ungodly Gentiles. Moreover, we hear not the bugle call to march or to battle, but to pitch our tents and spend this night in rejoicing over the victories already perched upon our Denominational Banners. Here, at the cradle of her birth, we shall have the unique experience of seeing our Church Mother face to face. She will appear in "A MOVING PICTURE OF OUR CENTURY." Every stage of her life—Infancy, Youth, and Maturity—will flash her changing form and radiant features upon our mental vision by means of FOUR REELS. First Reel: "One Hundred Years in History." Second Reel: "One Hundred Years in Performance." Third Reel: "Our Leaders in the First Quarter of the Century." And Fourth Reel: "Our Obedience to the Great Command."

When I further announce that the Cast is composed of four Star performers you will have abundant proof that we shall witness a Real Program. To introduce this distinguished quartette of speakers is my easy and delightful role. But I must also play another part and it is both difficult and dangerous: the role of Time-keeper. This will call for courage, for each speaker will be allowed only twenty-five minutes. This is cruelty to volcanic orators, all on fire with the flaming romance and the burning issues of One Hundred Years—and this their first and last chance for eruption! To rap the gavel before the peroration will indeed demand rare bravery; and like Bob Acres in Sheridan's "Rivals," I already feel mine oozing out of every pore of my body. But I venture to start the first speaker. He is gifted with the Historic Instinct. Neither chronological details nor dubious analyses of personalities and their motives can swamp him nor lure him from his straight path. His sensible and thorough survey of all the varied fields to which his Church has called him qualifies him to speak as an expert on the Topic assigned him. He has played the role of pastor, in the Pittsburgh Conference, he has filled the Chair of Church History in The Westminster Theological Seminary, he has held the Office of Secretary of the Young People's Board, and for the last eleven years he has been President of Adrian College.

After Dr. Harlan Luther Feeman shall have spoken on "One Hundred Years in History," we shall turn our thoughts from the Polity and the Principles of our Church to see how they have worked out in actual Practice during the first Century of her life. I am confident that we shall be convinced that our highest triumph in the realm of Ecclesiastical Truth has not been its declaration but its demonstration. We shall learn from geographical maps, statistical reports, and financial exhibits of our material success. But while we rejoice in this external growth and visible prosperity, let us keep in mind that the best proof that our Denominational life has been worth the living is found *inside* the *Mother Church*. The leaven which our fathers placed in the dough at the high cost of their Homestead has been slowly but surely leavening the lump they left behind them; for today the principle of Lay Representation is written in every Methodist Law Book, North and South.

The Southern Branch was the first to adopt it. More than half a century ago, in 1874, in Louisville, Kentucky, Bishop McTyeire said to our Fraternal Messenger—Dr. Clark—"To you and to your people a large degree of self-complacency is allowable. You set us an example in American Methodism. We like it well." Were the good Bishop with us tonight in the flesh he would be convinced that we are making use of all the complacency he so generously allowed us. How could it be otherwise? For the Old Mother herself followed the example of her Southern daughter and threw wide open to laymen the doors of her General Conference. And our complacency is now deepening into almost sinful joy when we learn tonight that in Kansas City her General Conference is hearing her Laymen knocking louder than ever before for admission to her Annual Conference. And, may I venture the prediction, that, unless those tardy hinges soon swing open there will be another Exodus to the Promised Land of Mutual Rights, larger than that pioneer Exodus of One Hundred Years ago.

Dr. Downey—New York Publisher, Methodist Episcopal Book Concern—wrote: "The only Methodist Disunion that rose to the dignity of a Principle was the Methodist Protestant. The rest were trivial quarrels." Dr. McNichols, a late minister of prominence in the Wilmington Conference of the Methodist Episcopal Church, said to me: "You people are right but you were premature." This is a high tribute to the wise and far-reaching vision of our fathers. No wonder that our own Dr. Thomas Hamilton Lewis has summed up our Century of Performance in a single sentence: "If the Methodist Protestant Church has done nothing else, it has taught Methodism how to vote. But all this story, whether it be the external growth of the Mustard Seed or the internal growth of the Leaven, will be told by our Expert Statistician, Rev. Cuthbert Warner Bates, A. B., S. T. B., of the North Carolina Conference.

After the rehearsal of the History of the Principles and Performance of our Church during her first Century we shall next look at some of her early Personalities. Emerson said: "An Institution is the lengthened shadow of one person." Thus Biography is History in the concrete individual. Without the human equation there could be no declaration of abstract truth, nor any reduction of theory to practice. Our fathers were the scholars of their Church One of the charges against them was that they "preached above the heads of the people. Nicholas Snethen, "the Father of Lay Representation," was once an editor and twice a College President. Asa Shinn, the author of a book entitled "The Supreme Being," was pronounced by the English theologian, Adam Clark, to be "the profoundest reasoner in America." Francis Waters won his Master of Arts degree from Pennsylvania University and was inaugurated President of Washington College before he was twenty-six years old.

We may therefore, with laudable pride, claim that our Church was conceived in intelligence, born of scholarship, and cradled by students,

"A heritage it seems to me
One well might wish to hold in fee."

The person who is to present these heroes of our faith has, for eight years, occupied one of the thrones of the High and Mighty. As a sentinel on his Watch Tower he has not failed to sound the signal at the sight of any denominational danger. His pungent paragraphs are quoted in the Official Papers of sister denominations. He wears worthily the mantle of Dr. F. T. Tagg and Dr. E. J. Drinkhouse. He himself will tell you of his earliest predecessors. Dr. Franklin Thomas Benson will discuss "Our Leaders in the First Quarter of the Century."

By this time our Moving Picture shall have reached the beginning of the final Reel. Prepare yourselves for the thrill! A fitting climax of this Historic Survey of Methodist Protestant Principles and Personalities will be a review of our loyalty to the greatest of all Personalities—the Great Head of the Church. The extent to which we have outwardly obeyed His Great Commission will be described by one who is familiar with our work in the Foreign Field, not only by years of study but by personal visitation and by official position in our Board of Foreign Missions. In his boyhood home in a fishing village on the coast of Scotland he may have shared the ambition of his illustrious countrymen, Bobby Burns the Plowman Poet,

"That I for poor auld Scotland's sake
Some usefu' plan or beuk might make,
Or sing a sang at last."

If this last speaker has written a book I have not read it and if he can sing I have not heard him; but I do know that he can talk. Why Not? He told us this morning that his first Church in Scotland was "A Ranters' Meeting House." I would not suggest that he is still "a ranter" but I dare say that during the coming Quadrennium his eloquence will shake the rafters of every Church and Log Meeting House in our Denomination. I am at a loss to know whether to introduce him as the President of the Pittsburgh Conference or as President of the General Conference. But since he holds a title clear to both offices, I shall honor both by presenting him as our Denominational Twin. Dr. John Calvin Broomfield will discuss

"Our Obedience to the Great Command."

Our One Hundred Years in History

By Rev. H. L. Feeman, D D., President of Adrian College

REV. HARLAN L. FEEMAN, D.D.

"*Our* one hundred years" is the latest one hundred years in history. To take the last chapter in a story to be continued and treat it separately is a rather artificial process. But it must have some marks of identity in order to be a chapter and to be structurally related to what precedes and follows. This is true of "*our* one hundred years."

Popular sovereignty gained ascendency in the American electorate in 1828 when Andrew Jackson was made president. The voice of the people was heard and a hardy frontiersman went to the White House. An hundred years hence, very like the coming of a celestial messenger, Charles A. Lindberg was acclaimed the ambassador of good will among the nations. Again it was the voice of the people doing for the cause of international good feeling what shrewd diplomacy could not do. Somehow democracy has the fashion of being heard and becoming effective in spite of its slow processes and apparent wastage of time and effort. Said Viscount Bryce: "It is the conception of the happier life for all, coupled with the mystic faith in the People, that great multitude through whom speaks the voice of the Almighty Power, that makes for righteousness—it is this that constitutes the vital impulse of democracy."* This voice of the people is the trumpet note of this One Hundred Years. Undoubtedly the democratization of life is the chief ear mark of civilization from Jackson to Lindberg.

It is not unfitting, therefore, for a minority group among the religious folk of America, that has sought to give the people the right to speak in matters of church government, to call attention to the one hundred years in which it has wrought, and to link its modest labor and experiment with the progress of democracy and civilization. The stream upon which our small bark has sailed, has greatly widened since 1828. It may help us to understand our aims and our destiny the better by taking a hasty look at the multiplex and marvelous craft upon this stream.

There swept across this stream from the eighteenth century a mighty tide which brought revolutionary changes into these last one hundred years. It was the economic revolution with its multiplication of labor-saving machines, its utilization of nature's resources and large scale production, and increased consumption. One of our modern historians writes: "The life of the people in country and town, and the means of communication and transport had not altered essentially from the thirteenth to the eighteenth century; streets and

*Modern Democracies.

houses retained much of their quaint mediaeval aspect, labor was by hand, Roman ploughs had probably been superior to those used in the American colonies in the Eighteenth Century. 'the Saxon farmer of the eighth century enjoyed most of the comforts known to the Saxon farmers of the eighteenth century.' But now a great economic revolution which began in England in the eighteenth century and spread to America and to the continent of Europe in the nineteenth century, affected agriculture, industry, almost every side of daily life and gave its distinctive character to present civilization."*

Ours has been the age of the sewing machine, the reaper, the telegraph, the ocean cable, the telephone, Bessemer steel, the "I" beam, the steam hammer, the spectroscope, the rotary printing press, the typewriter, dynamo, internal combustion engine, the filament lamp, Xray, liquid air, wireless telegraphy, the bicycle, automobile, aeroplane, submarine, the radio and the moving picture.

Pioneers in this movement have left their names interwoven with the age like bright figures in a tapestry such as Elias Howe, Cyrus McCormick, Morse, Bell, Faraday, Edison, Goodyear, the Wrights, Henry Ford, and others equally worthy and eminent. These names immediately suggest to us the transforming power and tremendous effect of the Economic Revolution.

The touch of its power was more matter of fact, but no less romantic, than the wand of the ancient magician. When the coal beds of the earth, its virgin forests, its reservoirs of oil, its hidden stores of copper and iron, its ledges of limestone, felt the grasp of its power, a new world of business was created which exhausted all former tables of enumeration for the measure of its stocks and bonds, its insurance and credit systems; its trust securities and great fortunes. As in the days of wizards, kings were made and unmade until the true succession was established. The annals of this age will record their names: Gould and Vanderbilt, Carnegie and Rockefeller, Morgan and Guggenheim.

Keeping pace with this magic utilization of materiality for human use, and being an integral part of it, has been the increasing skill of persuasion to induce susceptible human creatures to enlarge their power of consumption; to widen their maw for the intake of the material things of life, until psychology in advertising and salesmanship has approximated an art, and the genus homo has far surpassed Jonah's whale in ability to consume.

Let no one imagine all this has come along a primrose path. Look back at the coming of this age and you see names like the flaming sword at Eden's gate: for example, Henry George, Karl Marx, Mahatmi Gandi. You can hear them warning against impending dangers to the people and enunciating proposals of relief all the way from bloody revolution to passive non-cooperation.

Needless it is for this historical paper to point out that the church has had grave problems put upon her by this wave of change and complexity of life; such as the problems of labor and capital, decent housing, living wages, the sweat shop, the seven day week and the twelve hour day; the commercialization of the higher values; cheapening of human personality; corporate predatory greed; social and political corruption; war, materialistic thinking and desire; selfishness, and sin. These monsters of evil have been rampant upon every line of this revolutionary advance. It has affected the whole program of the church: its architecture; its organized agencies; the content of its sermons; its hymnology and the entire set up for building the Kingdom of God. It has inspired, no doubt, what has been called, and sometimes feared, the social Gospel, and it is today flinging at the church, what is perhaps one of the church's most difficult challenges; namely, "What does it mean to follow Jesus in this modern world."

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*Thorndike, "Short History of Civilization."

There is what may be termed a higher strata of human productivity which has made possible this age of economic revolution, and whose light shines through its smoke and strife. Lying above invention and machinery and appliances, is the work of the men in the laboratory and the library; the men in the fields of research, education and literature. Alfred Russell Wallace tells us that there were twenty-four epoch-making discoveries from 1800 to 1900 with only sixteen of equal import in all the centuries preceding. He refers to such theoretical discoveries as the conservation of energy, the molecule, evolution, the theory of the cell and the disease germ. The speed of such theoretical discoveries has been increased since 1900. The quantum theory of energy, mutation, relativity, the atom, the electron and giant stars have made a new world for us. Like blazing lights are the names of Pasteur, Lister, Mendel, Milliken and Einstein.

But no longer can learning be made to stay in the monastery. Theory must become the servant of democracy. A signal illustration of this is found in our now common word, pasteurize, which carries a proper name into commonalty with its message of salvation from infection and death.

This has been the era of organized education for the people. Horace Mann and others brought their observations of the schools of Prussia into this country. He founded America's first normal in 1839. The Oberlin tryout in co-education became contagious and took, eventually, the nation. A tax-supported system of education from kindergarten to university was developed and became one of the outstanding features of America. Articulate with this, and giving to it an independence and variety, and a religious idealism which it greatly lacks, is a system of secondary schools and colleges upon private foundation. Japan, a so-called heathen land, when Our One Hundred years began, has mounted to the top of the ladder in literacy, and has worked out, under the stimulus of the West, one of the most complete educational systems in existence. Democracy solicits education as the eye the light.

The voice of the people has been heard in literature, for this is the age of Victor Hugo and his literary masterpiece, "Les Miserables," with its redemptive throb, its sympathy for the unfortunate and sinner and common mass of humankind. It is the age of Charles Dickens, who took the common and obscure folks of lower London and gave them immortality; the age of Tolstoi in which he voiced the yearnings of the peasants of vast Russia.

Nor have these years been devoid of the bold adventure and unquenchable desire to explore and give "balance to the rounded earth." Peary, the American, staked the end of the trail to the North Pole, strewn with lost ships and fellowmen, in 1909; and Amundsen, the Scandinavian, brought the South Pole into the practical knowledge of men in 1912.

Two terrible wars have made the horizon black with fury and hate in this stretch of time. The Civil War preserved the American Union, but its fratricidal strife and bitterness split apart the churches. The wound from its unsheathed sword went so deep, that its sore has not yet been fully healed, though our own divided Zion, in spite of its supposed individualism, forgot its differences in less than two decades and became a reunited body. The World War, in which mingled the colors of most of the nations and the blood of many races, went through Europe like the burning of hell, leaving destruction and death behind it, scattering physical, moral and spiritual infection to the ends of the earth. Both of these experiments in carnage were argued to be necessary for the sake of human freedom and democracy. Each of these avalanches of blood and devastation threw up against the world's horizon, like giant boulders, a great character; the first, Abraham Lincoln, the prophet of the common people, and now the apotheosis of human liberty the world around; the second, Wood-

row Wilson, the timeless apostle of World Peace in whom the populations of the nations found a voice for their yearning after peace and justice.

The path of the Four Horsemen has always led to impoverishment of life and the uncovering of evils long held in res raint. This last war left the churches of Europe depleted in strength and with disorganized programs and agencies. The American churches became the prey of propaganda with its distorted emphasis and narrow aims. Many institutions of Christian propagation, supposed to be permanently secure, have been shaken to their foundations. Missionary agencies and policies have been upturned; schools threatened with extinction; the fiends of despair and cynicism unleashed, until men have questioned the usefulness of the church, and respectable areas of human thought have made religion the butt of ridicule, and the Christian world has veered toward a "self-conscious paganism."

The bright side of the volcanic changes of this War has been the releasing of hidden moral and spiritual energies; the opening of opportunities for good which might have been delayed for years. The war movements which utilized the increased personal contacts of modern society for realizing various war aims, made it possible for the church to mobilize its forces for quick realization of large objectives never planned before.

The awfulness of this war travelled to every fireside and this knowledge has stripped Mars of his gilded pretensions and revealed the cunning and hideous nature of his designs. That which has been called Christian civilization, which furnished the battlefields for display of brute force, has been put into the crucible to determine what are, and what are not, Christian elements in its making.

Temperance reform followed speedily in its wake and crystallized into constitutional provision. It was the people speaking, in which the voice of the women of America was lifted up, at the end of a century of crusade against the curse of intoxicating drink. Again it is the "great American experiment" of a people daring, this time, to dispense with the legalized saloon, while the rest of the world watches eagerly this adventure in self-control and forward step in social progress.

Let us briefly notice the play of religious thought and action through the setting which this paper essays to give. The blending of this in the picture will furnish color and perspective. The doctrine of papal infallibility was declared under Leo IX, and has been recently reaffirmed by Pius XI. This idea has far reaching implications wherever it affects the social structure of men. It represents the extreme embodiment of one of the two outstanding conceptions of the Church, and regards the visible church, and its institutions, of sacred origin, the very body of Christ. Toward this conception several other bodies approximate, such as the Established Church of England. The opposite conception, much emphasized by Schleiermacher, looks upon the visible Church as a form of association for fellowship in the life of faith and spiritual purpose. The church bodies of Christendom lie between these two, tending toward the one or the other.

The one type attains a unity in thought and action which is in sharp contrast to divided Protestantism, which has had no organic consciousness. This type can easily point out the sectarian nature of the latter, for schism has been common among Protestants, and their sectarianism frequently waspish. But divided as has been the forces of Protestantism, it has to its credit much evidence to prove its ability, not only to save individual values for human society, such as independence in thought and moral life, but to inspire the highest forms of enlightment and social progress to be found on the globe. It has not been entirely devoid of desire for Christian unity. Numerous plans and efforts to unite various branches are described in the pages of its history. Many of

these failed; some succeeded, as in our own case previously mentioned, and in the instance of several important Lutheran bodies, and in the more recent and large Canadian achievement.

A pronounced yearning for unity is manifest at present throughout Protestantism. It is marked by a greater degree of self-forgetfulness than hitherto and the purpose to preserve every genuine denominational value. In commercial phrase, it aims at a profit-sharing enterprise. This was evident at Lausanne this last summer, and this winter at Baltimore, Columbus and Cleveland, and is further evidential when leading rectors take confirmation off the list of requirements for church admission, and when impatient parsons challenge such revered institutions as the Establishment of England to free itself of the conventional and obsolete, which prevent its fellowship with the common body of Protestants, and from meeting the urgent needs of the hour.

Certain extra-curricular movements and agencies have come into being, showing a hidden solidarity and institutional unselfishness in Protestantism. Examples of these are to be found in the Young Men's Christian Association, the Young Women's Christian Association, the Salvation Army, Christian Endeavor, temperance societies, particularly the Anti-Saloon League, which has been termed the churches in action against the saloon; religious education, so long carried on in the name of the Sunday School, and now under the leadership of the International Council of Religious Education. After all Protestantism has to its credit considerable unity of attack upon the problems of the world, though its battalions have been in motley order on the march.

Great evangelistic mass meetings have been prominent in evangelical church programs for this period. Our denomination has participated in this, for the bringing of men to God has been the heart of all its effort. These great meetings, with the local annual revival as their corollary, were fashioned principally by the example of Moody and Sackey, culminating in the Sunday tabernacle type with its modern efficiency in organization and spectacular appeal, which now seems to be giving place to more personal appeal with the regular church organization at the center.

The modern foreign mission enterprise, conceived by college youth in a haystack prayer meeting, and carried out against a menacing inertia, and even aggressive opposition, became an universal Gospel Crusade, which has turned the face of the world toward Jesus, and which in the judgment of some careful students today, holds the key for the salvation of both Orient and Occident, and even the salvation of the Christian Religion, which is coming under fire in both hemispheres.

Collaborating with the missionary agency of the churches has been the Student Volunteer Movement with its offering of educated youth for an unremunerative and self-denying service, matching, if not surpassing, the days when "knighthood was in flower."

The institutional church has kept religion operative in the market place and exemplified Jesus' ministry to the bodies as well as the souls of men. The rural church movement has commanded some of the best forward thinking of the churches, and seeks to save the family farm life of America.

This picture is not lacking in the hot flash of religious polemic. Some of us here were lads when we heard the sonant arguments about modes of baptism. Recently the din of the Fundamentalist-Modernist debate rang in our ears. The specter, Evolution, has disturbed many a religious conference, parson's study, and even legislature. That strange, weird mixture of one hundred per cent piety and patriotism adds a stroke of loud color to our perspective.

New theologies, like meteoric displays have arisen. Some here recall the apostolic mission of the City Temple Pastor, R. J. Campbell, some years ago,

when he went through England and America with the new theology. Later we saw him settle toward what some of us thought was the opposite pole of his new found freedom. We are hearing now of the "Theology of Crisis" under Barth in Europe and of Buchanism in some of our Eastern schools, apparently segmentary re-emphasis upon certain phases of the Reformation and of Methodism. Perhaps this whole labyrinth of difference in theological thought, and the accompanying effort to defend or to establish, are only aspects of the larger and more fundamental issue always to be present in a variable world. This issue is the changing boundary lines between the natural and the supernatural forced upon men by the advancement of special and universal knowledge. This involves them in their interpretation and acceptance of the old confessions of faith, and inevitably projects the search for authority into the field of religion.

But what a wonderful One Hundred Years in which a liberty loving Methodist minority has had to live! They have been the Methodists of mutual rights; that is, the rights of all. They championed the Snethen ideal of lay representation. They have been a *real American* Methodism, and had the Presbyterians, and other democratic churches, not been so much akin to us, and had the whole of Methodism not tended toward democracy, this minority would quite likely have become the majority.

If such a folk, no matter what their size or their esteem in sight of others, have remained true to their principles, they have not failed. Failure is not known where principle is at stake and is maintained inviolate. All the influences of the varied and countless currents and cross currents have beaten against our modest bark, but it has kept straight forward in its course. There are several observations, concerning it, which may be written down in the log-book of this voyage.

First, the Methodist Protestant people are not schismatics in the family of John Wesley. Drinkhouse wrote these words, toward the close of his faithful work on Methodist Reform: "Methodism today the world over would have been as nearly a unit ecclesiastically, as it is a unit in doctrine, and means of grace, but for the oligarchic entail of the Deed of Declaration by Wesley, and the hierarchic entail of the exclusively clerical organization of the Methodist Episcopal Church by Asbury." This is no time, neither the occasion, to rake up past issues rooted in prejudices and bad feeling, but it is proper to state a fact made plain by a hundred years, in the development of England, Canada, and in the Methodism of the United States, that Methodist Protestant folk are not responsible for schism, for, if what they did in 1828 be schism, where will you find today the original from which they split? It is no cause for exultation, but it is interesting to a Methodist Protestant to hear a leading bishop of the mother church say to a representative assembly, in one of our large centers, that there is nothing, never has been, inherently sacred in the office of bishop. Apart from the worth and force in the man who fills the office, it is nothing.

A second observation is that while an overbalanced individualism struck deep into the life and working of the denomination, and probably slowed down its steps in progress, there is indication of recovery from this excess of individualism in the present tendency toward a more definite and responsible leadership, and in ability to co-operate. Surely the church historians will never accuse us of sacrificing the individual for the institution in these One Hundred Years. It may be our very lack of institutionalism, is what gave to us the power to open up for cleavage of the Civil War, and then, after the political and social issues were settled, to close the breach more easily than others. There may be virtue for the future in this very individualism, if dominated by the spirit of service and good will, with a definite and responsible leadership.

Third: Our loose jointed harness having made us slow in pull, we too long delayed our educational work, especially for a people who prized a larger liberty than others of their kind, for liberty without education is license and sometimes anarchy. We drew out too long our experimentation with our schools before we became in earnest to make them secure. Our educational field seems to be clearing, and the people interested, as we have never seen them, in religious education.

Fourth: Democracy has caused the reappraisement of the small unit everywhere, in business, in education, in politics and in religion. The day is not far gone when to be small was an opprobrium. We were caught in the whirlpool of megalomania, and to be big was to be eternally right, everywhere efficient and always adorable. But the logic of fact ripped open this deceit and revealed that the small nation, the small concern, the small college, and other small units of common society, may be more useful and may make a larger contribution to human life than the big unit, due to the very nature of the case. This reappraisal of the small unit is the order of things in democracy.

In a day when large ecclesiastical groups complain of the rattle of machinery at every move, and of the sacrifice of quality for quantity; when personal contacts are valued so much and are becoming daily more difficult to realize; when the idea of co-operation and mutual sharing is motivating church life; when there is a growing conviction throughout Christendom that the barnacles which impede progress must come off the church, does not a minority group like this face a future that has challenge for its form of government, and what is more important, a challenge to its response to God for what it has to give in the salvation of mankind?

Perhaps the words from a member of the faculty of the University of Geneva, speaking at Lausanne last August, may fitly close this paper, and their predictive counsel apply to us: "Tragic and painful experiences, such as those of the Great War, have been needed to open the eyes of Christendom to essential principles which have been too long ignored. Christendom today has come to recognize, with all the great believers throughout the ages, that Christianity is the person of Christ, Himself. The unity towards which we aspire must rest upon free consent; it must be living and unfettered; it will therefore be the fruit of discussion and the interchange of ideas and convictions; it will be brought into being by a great and serious effort towards *mutual* understanding."*

*Professor Eugene Choisy.

Our Hundred Years of Performance

By Rev. Cuthbert W. Bates, Greensboro, N. C.

REV. CUTHBERT W. BATES

One hundred years ago our fathers were thrust out of the mother church. Some feared overmuch the threat of expulsion, and their fear overcame their courage. Perhaps they hoped by staying in they could effect the reforms for which they all contended. But others not so optimistic, suffered themselves to be expelled. And they went out not knowing whither they went. They were few, and feeble; poor and despised. Their hands were empty of this world's goods; but their hearts were full of faith.

A hundred years have passed. We have entered upon the heritage bequeathed us by these men of old time. And we are met tonight to take stock of it. How much did they have to start with? How much more do we have now? How many souls went into this Canaan, across this Jordan? If we had a numbering of the children of Israel, how many should we find tonight? And the stuff they took with them; how much was it? Shall we try to value the milk and honey in the land whither we have come? What's the membership? How much proerty do we own? Have we grown, stood still or declined through these hundred years? These are some of the questions I am privileged to attempt to answer.

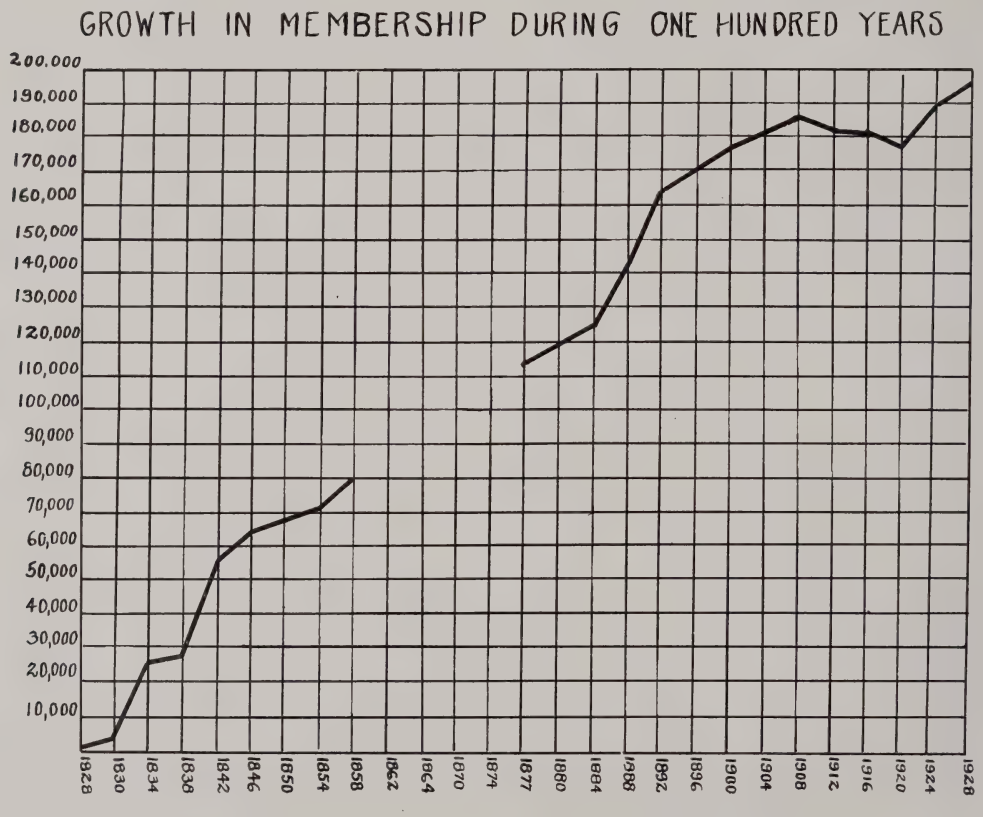
And in answering it, I wish to pay my respects to those who in the years past have tried to answer it. We have had the statistician always with us; but some of my predecessors didn't have much to go on, or thought it not worth while to go into detail about it. The figures for the beginnings, and for a good many years after the beginning, are meagre in the extreme. I do not vouch for their accuracy. But I am supposing they are as accurate as any statistics of those days were. I saw recently a copy of the first United States Postal Guide. It is a curious volume. I wonder how much more accurate it is than the latest issue?

But, whether they deserved it or not, these brethren who came before me had a reputation for accuracy: Drinkhouse, quoting some figures, says: "Williams, than whom no one was better prepared for a truthful estimate, says," and goes on to give the figures. But mark the word—it is an "estimate." The adding machine which runs with the pressure of a finger cannot give us much more than that, whether it's a religious census, or one of another sort. Because, after all, we must depend upon these figures of the man back home, the census taker. If he does not furnish the facts, or misrepresents them, then they are by that much, only estimates.

Williams, then Bassett, Colhouer, Drinkhouse, Stubbs, McManiman, Radford, Johnson, all these have done their part to give us the facts through the years. And in these last days I have entered upon their labors—and labors is the word. And such things as I have found out give I unto thee.

CHART I—MEMBERSHIP

With how many members did the denomination start? Williams says: "When it first organized under the Convention Articles of 1828, there were perhaps not more than 1000 members, though the Convention represented, probably, 3000 members of the Methodist Episcopal Church. The Convention of 1830 represented about 5000 members of the Associated Methodist Churches." Somewhere between these first two figures, say 1500 then, was the number with which we started. I shall not take the time to give the increase as reported at the quadrennial sessions thereafter since a study of the chart will give the approximate membership for each four year period. The Seventh General Conference, held in 1858, reported, in round numbers, 80,000 members, including ministers and preachers. This Conference marked the parting of the ways for almost twenty years. The northern division had Bassett, the historian and statistician, and he is careful to tabulate the figures. But there

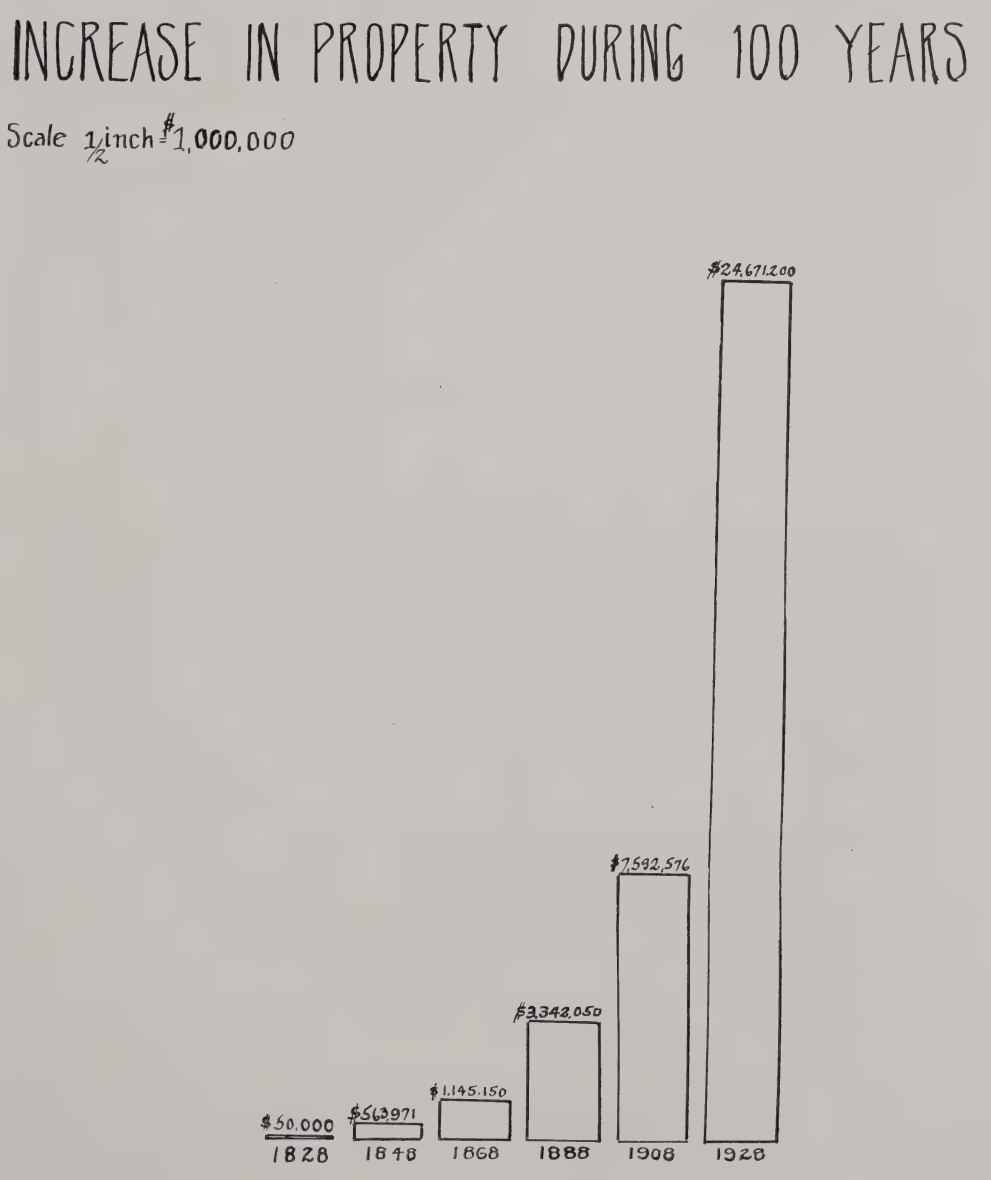


are no figures available to me, for the southern division. I am therefore, forced to leave these years blank. But with the reunion of 1877, the figures begin again, and continue until the present. These figures for that year give us a membership of 115,644, almost double the membership of twenty years before. Evidently division did not affect the continued growth of the parties to the division. And after the reunion growth continued, the line swings upward through the years, until 1908. For the next twelve years there is a loss reported for each quadrennium. I shall not attempt to explain it except to suggest there may be two reasons for it. One is the union agitation, which may have caused many to grow impatient to get into a bigger church sooner than was meet.

The other, and the more probable reason is, I suspect we began to get more accurate statistics from the various conferences. The low point in this decline was reached in 1916. Since then there has been an increase every year, with one exception. Today the membership is the largest in the history of the denomination. If we count the ministers and preachers, and the membership on the foreign field, we have gone beyond 200,000. Last year saw a tremendous gain, over the year before, 5,789, and this at a time when many of the denominations report either a loss or a very small gain. We have every reason to take fresh courage and press with vigor on.

CHART II—PROPERTY

Our fathers went out almost, if not quite, empty-handed. Except where whole congregations left the mother church, and I suspect that rarely happened,

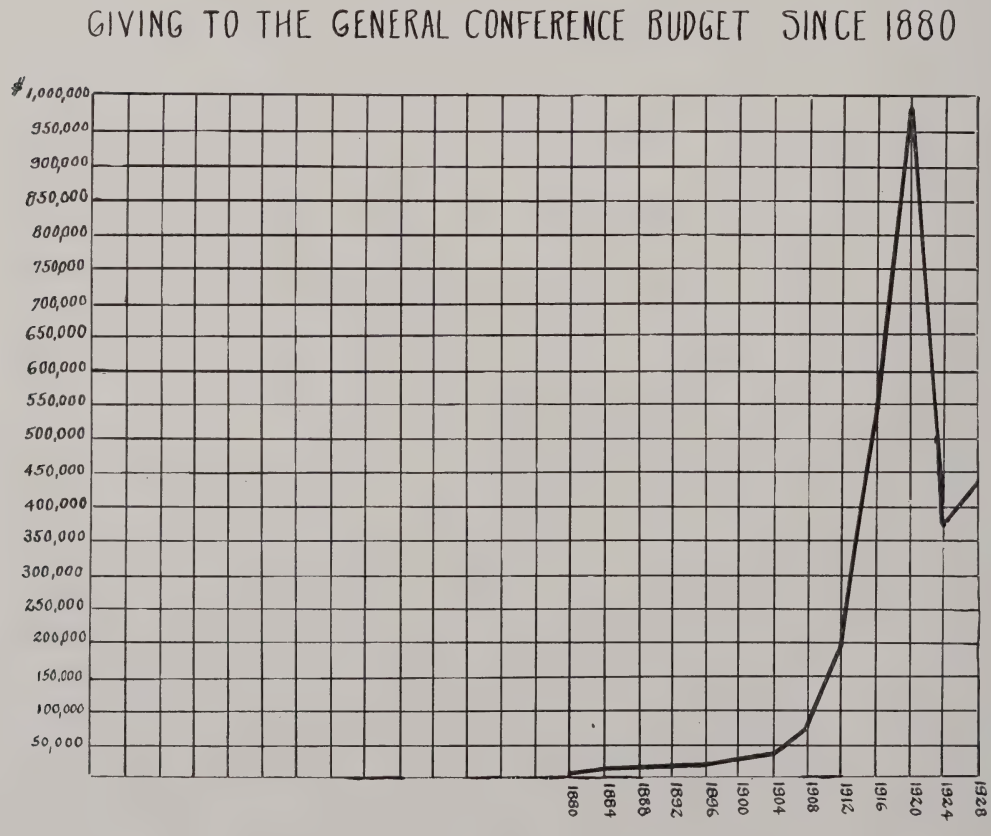


they had to build their own church buildings. The property of the Methodist Episcopal Church was vested in the preachers of that church, constituting the Annual Conference. There was small chance for the reformers to get, or having gotten, to hold, any property they might have owned while yet members of the church from which they came out.

So we must begin in this chart almost at the zero point. But a mark occupies space, so in order for us to see it, I am supposing the Methodist Protestant Church started with $50,000 in property. This may be cut in half, and still be within the bounds of probability. Again the chart will visualize the increase in property during the one hundred years of our history. But let us notice one or two things about it. The first is that the last twenty years have seen a tripling in property value. That has come about from two sources. The property has enhanced in value along with most other real estate. But the principle reason is that it has been a period of marked activity in church building. This is particularly true of the last ten years. During this time we have built more fine churches than in all the other years put together. During this time some of the Conferences have more than doubled their holdings. The figures show a total of $24,671,200 as the value of our property. This includes the amount in various funds, as well as actual church buildings. And I have every reason to believe another half-million could be added to the total without going beyond what we actually possess.

CHART III—FINANCES

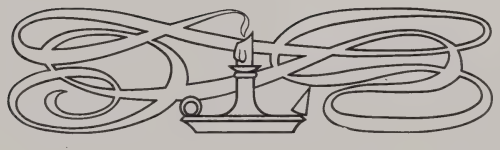
The brethren of the earlier day seem not to have cared to tell us how much, or how little, they gave to the Lord's work. Perhaps they were ashamed of



it. Anyway, there is no record I can get hold of farther back than 1880. It was about this time that the Boards were beginning to be organized, and the church began giving in a definite program of activity. But it began in a small way, and continued so for twenty years. With 1908 there is a sharp upward bend in the line, which continues to the peak reached with the Million Dollar Campaign. That was abnormal, and perhaps, should not have been included in this chart. Certainly if it were left out there would not be such a sudden rise, nor, on the other hand, such an awful drop. Let us hope the line has reached its lowest point, and that, from now on, it will ascend again, not so rapidly, perhaps, but steadily upward, in keeping with our resources in money and in men.

This chart shows only the amount given to the General Conference Budget. Unfortunately I do not have access to the Annual Conference Minutes, and have had no way to find out, through a similar period, the amount given to local finances, or to the work of the Annual Conferences. The Journals of the General Conference are silent here. But during this past year the denomination raised for the work of the local churches $2,941,214, an increase of $4,920 over the year 1926. So we are making progress in the home church, if not in the general work of the denomination.

Perhaps we are discouraged at this showing, and feel like we have been let down suddenly. Misery loves company. Practically every other denomination, if it charted its giving, would show the same condition: Giving more and more to the work of the local church; giving less and less to the denominational interests. But that fact does not bring us much cheer, and it certainly does not relieve the situation in which we find ourselves. The cure for it is to determine to give as much, and more if necessary, for the work in Judea, Samaria, and the uttermost parts, as we do for the work in Jerusalem. When we come to that all the lines will take, and keep, the upward swing. Let us put the Cross of Christ at the top of the line and press toward the mark.



Our Leaders of the First Quarter Century

By Rev. Frank T. Benson, D. D., Editor of "The Methodist Protestant"

REV. FRANK T. BENSON, D.D.

In the beginning of the Methodist Protestant Church there was a brilliancy of talent and intellectual power such as has rarely been found in any new organization. During the first twenty-five years of the church the character of the laity and of the ministry was everywhere recognized. They were not many of them men of noble birth, but most of them were men of high attainments and of social grace. So they found an easy entrance into the social and literary and religious life of the greatest of the land.

The principle of religious liberty was a passion among them all. In their writings may be found perhaps the most complete exposition of religious liberty found among any body of men in America. They believed tremendously and they fought courageously and they convinced a great many more people of the truth than were willing to admit it; since to yield to their persuasive eloquence and their most gracious reasoning would cost too much of a price for some men to pay.

In the great controversy out of which our church was born the echoes of the War of the Revolution were still heard from one end of the land to the other. That war had been fought for the principle of civil liberty, the right of the taxed to have representation in the government that taxed them. Some of the men who joined the new church had fought in the Revolution and the passion of that great struggle was in all of them. They could not understand how an episcopal church could be founded in a democratic land. The passion for liberty has always been warm and fervent in the hearts of the strongest minds and the men of noblest aspirations and these men, still in the atmosphere of the Revolution, still stirred by the mighty conflict through which the country had so lately passed, could not yield the glory that they had bought with blood in the Revolution when it came to the formation of the church. So came the controversy, gathering into its fellowship the noblest and the best of the Methodism of those days, and out of that fellowship of mind and of spirit and of high ideals and Christly example came the men who made us and whose honor we treasure this day as we enter into the celebration of the hundredth anniversary of the church they founded and for which they gave the full measure of their consecration.

It will certainly be understood that when one thinks of all these great ones who figured in those days of the early struggle that a short address like this can do little more than call to mind great names and great personalities with a word here and there to stimulate our studies in the early history of the church.

Men are like a landscape. We have in nature the Himalayas, great peaks that play with the tempests and stand unmoved. Gaunt, majestic, sublime, personifying the almightiness of God. They see the far-flung vision. They lift their brows to the skies and challenge the reverence and admiration of the world. We have the little hills, strong and stout and immovable, beautiful with the banners of many hues, standing forever where God meant they should stand. But they do not command the awe that is awakened by the great heights that kiss the skies. Spreading far and near are the smiling valleys and the level plains. They are not seen from afar. They are clothed with gardens of beauty. They are pierced by the rivers that run to the sea. The food of nations leaps from their fructifying soil. They bear noble forests that provide the material out of which men build their mighty fabrics and their luxurious palaces. But mountain, hills, valleys and plains are in creation's plan and together they accomplish the glory of God.

There were among the heroes of our early church men lofty as the Himalayan peaks, brave and bold and fearless. Mighty in speech, tremendous in power, they challenged the admiration of the world—not by the pranks they played before high heaven, but by the service they rendered for liberty and for God. There were others, who, like the hills, were known abroad for they stood with ever increasing loyalty for the things that they knew to be divine. But there were valley men and women and men and women of the plains also in that early church. Their names were legion. But they were not accounted great. They stayed by the stuff. They were loyal to the last ounce of their being to the principles they had espoused. Their glory was the glory of service and it was no less sublime than the glory of those who stood amidst the plaudits of the multitudes. It was their courage and consecration and indomitable labors that gave heart to the leaders and provided them with a conquering force to carry on the battle of the Lord. In their hearts was the garden of the Lord and the flowers of righteousness and peace and love bloomed there to the glory of God and to the blessedness of men. All these belong to the men who made us. To all of them we give the praise of our loyal hearts. But the names of only a few can rest upon our lips tonight as we call the roll of the royal priesthood, the chosen of the Lord who built for us a sanctuary in the wilderness where we might rear our young under the canopies of liberty.

We proceed to call the roll.

Nicholas Snethen, father of the church, great in body with a fine classical head, covered with dark brown hair, luminous in countenance shining with "the rays of intelligence, benignity and love." A man of massive intellect, companion of Asbury. A pioneer by nature, but prepared by grace. It was Asbury who called him "the silver tongued." He was an orator whose passion was so tremendous that he moved his audience with rapture and dismay. In the awful stress of his words he sometimes fell in the pulpit overcome with the intense emotion of his stirred soul. Thousands were converted under his ministry. He was a statesman, bold and fearless. He was profound and convincing upon the floor of the great councils of the church. In the pulpit and upon the forum he was a master of men. He lived a saint and died in the perfect confidence of his faith, completing his life with a triumphant death. For him awaited the fadeless crown of those who have been heroic in the strife.

Asa Shinn, born of Quaker parentage, reared in poverty without schools or books, he became a master of language, a logician of unerring conclusions. Unlike the mighty Snethen, he was small of frame. He was quiet, dignified and profoundly serious in his demeanor. As a preacher, he was most impressive and won many to righteousness. In his defense of Dennis B. Dorsey, the particular object of the persecutions of the mother church, he is said to have de-

livered the greatest defense ever made in the long struggle for lay rights. As he spoke the governor of Pennsylvania sat in the gallery and wept like a child. He was learned in theology, and wrote with a positiveness and a reasonableness that impressed all who read his utterances. He gave himself, his body, his mind, his pen, his strength to the cause of reform. He stands with Snethen as a great peak in the landscape of those early days, commanding the admiration and the love of all men, save those whose prejudices blinded them to a true estimate of virtue.

Dennis B. Dorsey, M.D., was the martyr to the cause of reform. His persecutions awoke in others such a wrath of indignation that his sufferings wrought more havoc to those who would destroy him and his cause than the glorious utterances af a hundred men. They cast him out, but he was not forsaken, for in his martyrdom he won many to the cause he had so gloriously espoused. He was frail and sickly; as one has said, "a shadow of a man," but with the courage of a giant. They offered him forgiveness if he would forsake his faith, but he would receive forgiveness at no such cost. Burdened with a large family, not all his own, he faced a poverty that his friends were compelled to relieve. He was a sublime preacher, a great polmic, and in afflictions he moved on to the end, crying out upon his deathbed, "I put my trust in the Lord and I shall never be confounded." Around his brow still burns the aureole of a noble and beautiful spirit.

Alexander McCaine was a fighter whose sword was never sheathed. He loved controversy and was a master of it. He allowed no man to think his thoughts for him. He was independent and spoke the truth that was within him without fear or favor. His temper was hot and his provocation was great and some withered under his mighty words. It may be forgiven him that he sometimes used unbrotherly words when we understand what he had to face. When men in the church used methods and language that ill became those who claimed the sweet fellowship of Christ, it was hard for one to speak within the bounds of charity in the heat of debate. He wrote voluminously and convincingly. His two books—"The History and Mystery of Episcopacy" and his "Defense of the Truth" have never been answered and never can.

William S. Stockton—the name is familiar. A layman, but one who gave splendid service to our church. It was his fertile brain that gave to the early reformers "The Wesleyan Repository," in which a freedom of discussion was accorded both sides upon the question of lay representation. A quiet man, backward in his intercourse with men, but brave as a lion in the defense of the truth he believed. A great writer, showing the great gifts that later descended to his son. He deserves praise among the immortals, but his greatest service was in giving to the church a son whose tongue was flame and whose heart was gold.

Thomas H. Stockton! What shall we say of him? Tall and lithe in youth, with a noble brow, broad cheeks, expansive mouth, he was the ideal of pulpit presence. Beginning with his early life he developed a tendency to consumption, but in spite of it he lived to be three score years and won fame beyond the bounds of his church. He was chaplain to the Senate of the United States and preached in the Senate chamber on Sunday afternoons to an admiring company of the greatest of the nation. Henry Clay declared him to be the most eloquent preacher in America. He was first of all a preacher. He was also a poet and yet more a dreamer. He was no weakling, but a radical of the radicals, as most dreamers are. He lived and died in the Methodist Protestant Church, but in his later years he was carried away with his idea of union of all churches, as so many among us are today. All this aside, Stockton was the greatest preacher the church has yet produced. He was didactic, spiritual, loving, chaste and beautiful in his preaching. He made language his servant and it rejoiced

to do his bidding. His imagination was overwhelming and gave him the world to illustrate his thought. He wove sunbeams into sunsets. He bound the stars into a diadem for Jehovah's brow. He stood before the throne with the seraphim and they were no more seraphic than he. Warm, passionate, sublime, he moved men with the power and sweetness of his utterance until they forgot themselves and where they were, in the utter absorption of the charm he wrought upon them by his holy fervor. Loyalty to his church was a passion that drew forth all his powers and when he preached Christ the whole wide world wanted to love Him. He was a dreamer of the first magnitude, but his dream is to be the ultimate reality of the world.

Samuel K. Jennings, M.D., belongs to the great ones of the earth. He was a skeptic at first, but, through a strange and wonderful experience, he was led into saving grace. He was a scholar, physician, teacher, preacher, reformer, with a winsomeness that cannot be explained. As he preached thousands flocked to hear him. He was courtly, quiet, sweet tempered, wise in council, mighty in debate, beautiful in character. He lived the Christ he preached and he found in extreme old age that the path into which he had been led through the redeeming grace of Christ ended at the throne of God.

Rev. Francis Waters, D.D. A biographer says of Dr. Waters that "his life and character were above criticism." He was president of Washington College, Chestertown, Maryland, for many years. For most of his life he was a teacher, but he was also a great preacher. He had the personality of a preacher. He was tall, majestic, being over six feet in height. He was serene and dignified and his words were chaste and soft. He was a bold advocate of mutual rights, but he was always kind and affable, and won his case often because of the very gentleness that made him great.

Philemon B. Hopper. Judge Hopper was a layman who had been honored by his state as a judge of the court in his district. As a judge he kept an even balance with the scales of justice and was held in the highest esteem by those who associated with him in the enforcement of law. But he never lost an opportunity to preach and he was as strong in the pulpit as he was upon the bench. A man of strong convictions and of tremendous earnestness. One of his associates said to him that it was undignified for a man who presided over a court to spend his Sabbaths preaching in the woods and in the chapels of Methodism, and that he should either relinquish one or the other. His answer was characteristic. He said: "If I have to relinquish one or the other, I will relinquish the bench and stick to preaching." He belonged to the gentlemen of the old school, courteous, kind and hospitable. His memory in the county where he lived still is odorous with the incense of high respect.

Other names come trooping to our lips to be held sacred in this hour when we are calling the roll of the sainted and sublime spirits that wrought so mightily in those early days to give us the church we love. We can only call their names:

Charles Avery
George Brown
Hon. B. D. Bibb
A. H. Bassett
Jonathan Flood
Eli Henkle
J. J. Harrod
William Kesley
W. C. Lipscomb
P. T. Laishley
Thomas McCormick
John Paris
The Reeses
Frederick Stier
J. J. Smith
Josiah Varden

W. H. Wills.

And even yet there are others whose names would grace these pages, but who cannot tonight be given the mead of praise and appreciation that they deserve.

These men made the great choice. In poverty extreme; in persecution severe and heartless, they lived the pure life. They stood for the sublimest things in church government. They showed a courage that belonged to the martyrs of old. They made no appeal to the sympathy of men, or to their pity. With jubiliant spirits, with holy devotion, with passion deep as God, they stood for the things they believed to be right and everyone of them is a hero who deserves our most devoted respect and our most intense loyalty. We are glorying tonight in our fathers and no boon can come to us so great as that we shall be worthy to bear the torch they have thrown to us to the generations to come. They learned the truth of the words of John Oxenham. They climbed the **high way** where trod the souls that "looked for a city that hath foundations whose builder and maker is God."

"To every man there openeth
A Way, and Ways and a Way,
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between on the misty Yats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

Our Obedience to the Great Command

Rev. J. C. Broomfield, D.D., Pres. of the General Conference

THIS paper is prepared in response to the request of the committee having in charge the program of the Centennial Session of the General Conference of the Methodist Protestant Church, which opened in Baltimore, Md., May 16, 1928.

The desire of the committee, as I apprehend it, is that I shall tell the story of the beginnings and progress of our missionary work during the century of our denominational life.

Since it is generally conceded that the place of Missions in church life is central, it is very fitting that a paper, dealing with the history of our missionary work, should have a place in this centennial program.

A review of the history of "Our Obedience to the Great Command" reveals four distinct periods therein; and I shall present them in their historic sequence.

FIRST PERIOD—1834-1850

We are celebrating in these days the founding of our denomination in 1828. It was not, however, until the first General Conference, held in May, 1834, at Georgetown, D. C., that formal recognition was made of our missionary obligations. This Conference was composed of forty-eight representatives; but only thirty-one were present—seventeen ministers and fourteen laymen. Among the five standing committees of that Conference was one on Missions, of which Rev. James R. Williams, author of our first Methodist Protestant History, was chairman.

In view of that fact it seems strange that Mr. Williams in his History makes no mention anywhere of the beginnings of our missionary organizations and work.

Much is said of other departments of our church work, but all three of our historians, Williams, Bassett and Drinkhouse, are strangely silent on the beginnings of "Our Obedience to the Great Command."

At that Conference a Board of Foreign Missions was elected, consisting of twelve members with Rev. S. K. Jennings as chairman. Baltimore was chosen as the headquarters of the Board. Very naturally the first task of this Board was the choice of a missionary field and the securing of missionaries. Somehow the mind of the Board was turned to Africa. A possible reason for this may have been the presence in Cecil County, Md., of a society of about twenty colored folks, ministered to by a colored brother named James.

At least in 1837 we find the Board sending this colored minister, with a number of his people to Liberia, on the west coast of Africa, to found there a Methodist Protestant Mission.

They reached Liberia in safety, and were kindly received by the people, among whom several missions had been formed by different denominations.

When, however, the time arrived to organize his work, he found himself unable to do so, for the reason that the Constitution and Discipline of the Methodist Protestant Church provided that none but white men were allowed the right of franchise, or were eligible to seats in the legislative bodies of the church.

James wrote the Board that with that Discipline he could do nothing among the people of Liberia. We have no record of the ultimate outcome of this, our first foreign missionary enterprise.

In the providence of God, this, however, by no means ended our labors in the Dark Continent. It was about this time that Charles Avery, an eminently successful business man, and a local preacher in our First Church, Pittsburgh, Pa., began to manifest, what ultimately proved to be, a consuming interest in the physical and spiritual well-being of the African people.

Hearing of a ship-load of captive Africans being liberated by the Government, Mr. Avery became interested in caring for them. From the group he chose a young girl, and had her educated at his expense, at Oberlin College, in Oberlin, Ohio.

She proved to be a young woman of splendid character. After her graduation she married a young man of her own race, and both expressed a desire to return to Africa, to teach their own people the Gospel.

In 1846, in company with her husband, she was sent by Mr. Avery, to the Mendi Mission on the coast of Liberia, and was sustained at his expense. At his death Mr. Avery left a substantial endowment for this work, in care of the American Missionary Association. The name of this liberal Christian merchant is perpetuated in the Avery Station on the Bargroo River in Liberia.

In the minutes of the First General Conference of the Methodist Church, held in May, 1867, we find this entry: "That the Board be instructed as far as practicable to co-operate with the American Missionary Association in its branches and agencies for the education and elevation of the Freedmen."

In this centennial year our church is not without its representatives in Africa, for the Ohio and Eastern Conferences have their folks in that needy land; and during the past quadrennium your Union Board of Foreign Missionary Administration has had its attention called to the advisability of undertaking work in Africa, and using our folks already there.

From 1828-1850 the leadership of the church was apparently too busy establishing a home base to give much attention to sending the gospel to heathen lands.

It is evident, however, that but for the racial question, our missions to Liberia would have been sustained, and our larger missionary field today would be Africa.

SECOND PERIOD—1850-1858

The General Conference of 1850, which was our fifth, convened in the city of Baltimore on the 7th day of May. During its session the voice of Fredrick Stier of the Maryland Conference was heard crying out against the missionary indifference of the church. He said it was a burning shame that we had no organized missionary work in any heathen land.

In line with the appeal of Brother Stier, Rev. James Robinson of the Pittsburgh Conference moved that a new Board of Foreign Missions be elected, and the headquarters of the Board be changed from Baltimore to Pittsburgh.

I give the names of the members of this Board, for in my judgment no Board of Missions, elected in our denomination, since that time, has manifested more initiative and efficiency in Obeying the Great Command than did this Board. The members were as follows: William Collier, president; John Scott, secretary; William Troth, treasurer; John L. Sands, Charles Avery, George Brown, John Cowl, John Mecasky, William Miller, John W. Phillips, Thompson Hanna, and Matthew M. Laughlin.

The attitude of the Board toward world evangelization is reflected in the following resolutions adopted by the Board in a meeting held at Uniontown, Pa., September 8, 1850:

Resolved, That the Christian religion, in the opinion of this Board, is emphatically a missionary religion, and that the object of the Saviour, in the establishment of his church, was as much to spread the gospel of the grace of God, as to furnish the means of grace to those already within her pale; and that it is incumbent upon all Christian people as such to aid in sending that gospel to the destitute of our own and foreign lands.

Resolved, That in the opinion of this Board, the time has fully come when it is the duty of the Methodist Protestant Church to engage heartily and efficiently in the great missionary work.

Resolved, That the Board understands by Foreign Missions, not only foreign lands, but also any unoccupied ground in the United States and territories, not included within the bounds of any Annual Conference District.

These resolutions were signed by George Brown and William Miller.

Among the new things done by this Board was the election of a traveling general agent to go in and out among the churches, presenting the missionary appeal and collecting funds. Quite naturally the Board turned to Rev. Fredrick Stier, and elected him to serve in this capacity. In spite of his years he entered upon his task with great vigor and achieved marked success. However, his labors were soon ended, for on one of his missionary journeys, on October 17, 1851, at Fremont, Ohio, he passed to his eternal reward.

Rev. J. W. Rutledge of the Pittsburgh Conference was chosen as his successor with instructions "to operate on the waters of the Monongahela and its tributaries until otherwise directed by the Board."

Then follows the first definition of the duties of the Corresponding Secretary: "This certifieth that Rev. Joshua W. Rutledge has been duly appointed to service as agent of the Board of Foreign Missions of the Methodist Protestant Church to travel extensively, preach the gospel, deliver missionary addresses, form missionary societies, take up collections to aid the Board in conveying its objects into effect."

The following excerpts from the Minutes of the meeting of this Board held in Pittsburgh, February 25, 1851, are interesting:

California, Oregon, Minnesota, New Mexico and China were nominated as missionary fields.

On motion David Wilson of the Maryland Conference was nominated as missionary to China.

On motion Daniel Bagley of the Illinois Conference was nominated as missionary to Oregon.

Moved and carried that the action of the President in appointing Brother Dennison a missionary to California be sanctioned by this Board, and that he be the assistant missionary.

On motion Brother Elderdice was nominated as missionary for Minnesota.

On motion Brothers Clancy and E. E. Parish were nominated as assistants for Oregon.

In the meeting held on the following day, February 26, 1851, are the following entries:

"It was resolved that the Rev. David Wilson of Harpers Ferry, W. Va., of the Maryland Conference be and he is hereby appointed to some suitable place in China."

The Corresponding Secretary was instructed to write the American Board of Commissioners for Foreign Misions of the Congregational Church of the desire of the Board to send Brother Wilson to China, through their Board, and to ascertain from them the probable cost. Brother Wilson declined to accept the appointment. (The voluminous correspondence between the Board and Brother Wilson is quite interesting).

As an evidence of the initiative and vigor with which this Board sought to obey the "great command," its report to the General Conference, which met in Steubenville, May 2, 1854, shows Rev. Daniel Bagley in Oregon, with a Mission Conference of seven ministers and preachers, Rev. John Sexsmith in Des Moines, Rev. R. H. Sutton in Chicago, Revs. J. Haskins, R. F. Shinn, and George Redding, missionaries to the Swedes and Danes and Norwegians in the northwest, Rev. W. A. Shubert, missionary to the Germans in Cincinnati, and Rev. J. S. Corwine in Kentucky. The Board also reported the establishment of a Missionary and Sunday School Journal, edited by John Scott. This journal soon enjoyed a monthly circulation of 20,000.

Truly the church was awakening to her missionary obligation!

About this time, however, the agitation that resulted in the Civil War was beginning to make itself felt, and wrought havoc with our new missionary enterprises.

In spite of the fact that from 1854-1858 the membership of our denomination increased by 20,000, the receipts for missionary work so declined as to force the Board to discontinue the publication of the Missionary and Sunday School Journal, and to abandon many of its promising missionary operations.

The situation was little short of tragic, and the perspective of the years reminds us that what we lost then we have never regained.

The agitation referred to forced itself to the front in the General Conference of 1858, which met at Lynchburg, Va. At that time nineteen of the annual conferences in the north and west petitioned the General Conference to change the law limiting suffrage to white ministers and members, and to declare itself against slavery.

The General Conference failed to grant either of these petitions, and the nineteen petitioning conferences withdrew. The headquarters and personnel of the Board of Foreign Missions being in the north and west, the nineteen withdrawing conferences naturally carried the Board with them.

THIRD PERIOD—1858-1888

The General Convention of these nineteen conferences, called six months after their withdrawal, met in Springfield, Ohio, November 15, 1858, and among other things, advised the continuance of the same Board of Foreign Missions, with John Scott as its chairman, and Pittsburgh its headquarters. Similar action was taken by the General Convention of these same conferences, which met in Pittsburgh in 1860.

At the next meeting in Cincinnati in 1862, the convention elected a new Board with Ancel H. Basset as chairman, and moved the headquarters from Pittsburgh to Springfield, Ohio.

From September, 1858, the time of the withdrawal of the nineteen conferences, until 1867, there is practically no record of any missionary work being carried on by the Methodist Protestant Church in the South. The reason for this is quite apparent. The presence of the contending armies, and the suffering that ensued, made missionary work virtually impossible.

In 1867 a General Convention of the Methodist Protestant Church was held in Montgomery, Alabama, and at that time a Board of Missions was

elected with Dr. S. B. Southerland as chairman and with its headquarters in Baltimore. Because of the unsettled conditions following the war, this Board was able to do very little.

On May 15, 1871, the second General Conference of the Methodist Church met in Pittsburgh. To this General Conference, twenty-two Annual Conferences elected representatives of whom seventy-six were in attendance from nineteen conferences.

A new Board of Missions was elected, and ordered located at Pittsburgh. The Conference elected Rev. C. H. Williams as Corresponding Secretary. The salary of the Corresponding Secretary was fixed at $1000.00 per year and traveling expenses. This was later discontinued "because of opposition in certain parts of the church to collecting missionary money, by a salaried agent."

The third General Conference of the Methodist Church, held in Princeton, Ill., May, 1875, elected a new Board of Missions and ordered its headquarters located at Springfield, Ohio.

One readily concludes that such frequent change of the personnel and headquarters of the Board of Missions made impossible much continuity of effort.

It was not until after the Union Convention in Baltimore in 1877 that we began seriously to lay the foundations for the substantial missionary work we are now carrying on.

On February 14, 1879, in the First Methodist Protestant Church, Pittsburgh, Pa., the Woman's Foreign Missionary Society of the Methodist Protestant Church was organized with Mrs. John Scott, president; Mrs. James I. Bennett, Mrs. F. H. Collier, and Mrs. William Wragg, vice-presidents; Mrs. J. H. Claney, recording secretary; Mrs. N. B. O'Neill, corresponding secretary, and Mrs. J. D. Anderson, treasurer.

Their first year's income was $381.16, whereas during the past quadrennium their annual income has averaged $60,000.00. They started out helping the Board of Home and Foreign Missions send Miss Elizabeth M. Guthrie to Japan, and in the meantime have sent 39 of their own missionaries to Japan, China and India.

For the interesting story of this organization and its encouraging contribution to world evangelism, I refer you to the history of the first forty years of its labors, as written by Mrs. E. C. Chandler.

In the minutes of the meeting of March 2, 1880, I find the following entry:

The Board of Home and Foreign Missions of the Methodist Protestant Church of the United States of America announced to the church about two years ago its purpose to establish a Methodist Protestant mission in the Empire of Japan, as soon as a suitable person could be obtained to go as a missionary, and a sufficient amount of money was furnished by the church to meet the expenses of this great enterprise; and, whereas these conditions seem to be met in the offer of Miss Elizabeth M. Guthrie, a lady of large experience in foreign missionary work, and who is familiar with the Japanese language, to go as our missionary to the Empire of Japan; in the financial ability of the Board to meet a large share of the necessary expense, and the liberal offer of the Woman's Foreign Missionary Society located at Pittsburgh, Pa., to aid the Board in undertaking this work, by paying the salary of Miss Guthrie;

Therefore, be it resolved that in the fear of God, and for the glory of His great name, with a sincere desire to advance the cause of Christ, and the conversion of the world, we do now employ Miss Elizabeth M. Guthrie as our first missionary to the Empire of Japan.

Following two other resolutions, we read: "On motion, one thousand dollars were appropriated out of the foreign mission fund for the purpose of carrying out this arrangement."

Miss Guthrie submitted an approximate statement of the expense involved in starting the work in Japan:

Traveling expenses to Japan	Say	$500.00
Rent of a suitable dwelling house	Say	300.00
Furnishing the dwelling	Say	300.00
For two servants for house work	Say	150.00
For one native assistant	Say	120.00
		$1,370.00

In April, 1880, Miss Guthrie started for Japan, only to be overtaken by death at San Francisco. (Miss Guthrie was the daughter of Rev. Joseph Guthrie, D.D., a minister in the Reformed Presbyterian Church, and cousin of the celebrated Dr. Thomas Guthrie of Scotland. She first went as a missionary to India, but being unable to stand India's climate, she removed to Japan, where for six years she labored before entering our employ).

And again the Lord provided a worker in the person of Miss Harriet G. Brittain, who opened our school in Yokohoma in 1880.

In 1882, the Board engaged Rev. F. C. Klein for a term of five years, who, after itinerating among the churches at home, sailed in September, 1883, for Yokohoma. With the going of Rev. and Mrs. Klein can be marked the beginning of the work of the Board of Foreign Missions, and with that work the balance of this paper will deal largely.

The General Conference of 1884 held in Baltimore assigned to the Woman's Foreign Missionary Society the work for women and girls in heathen lands, and elected Rev. F. T. Tagg Corresponding Secretary of the Board of Home and Foreign Missions.

Dr. Tagg traveled widely throughout the church, and by the vigor of his appeal he aroused the church to a zeal for foreign missions hitherto unknown.

It was in 1885 that he introduced in connection with Children's Day, established in 1879, the Children's Day program, which has figured so largely in the financial success of the Board, and in the dissemination of missionary information.

Feeling that the work of foreign missions ought to be separated from that of home missions, Dr. Tagg recommended to the General Conference of 1888, held in Adrian, Mich., that the two departments ought to be separated. The Conference adopted his recommendation and created a Home Mission Board, with Rev. Benjamin Stout of W. Va., who still survives, as Corresponding Secretary, and a Board of Foreign Missions, with Rev. F. T. Tagg, Corresponding Secretary.

It was at this time, through the election of Rev. F. T. Tagg as a delegate to the Ecumenical Missionary Conference, held in Exeter Hall, London, that we first identified ourselves with international missionary organizations.

It is interesting to note the entries in the Minutes of the Board from 1886 to 1890 concerning Miss Herati San, our first Japanese girl to be educated in this country.

In the meeting of March 30, 1886, a letter from Miss Crittenden, in charge of our school in Yokohoma, Japan, to the Woman's Foreign Missionary Society, requesting that a Japanese girl be sent to Adrian College was read. The women declined the request to send her to Adrian College and in this the Board concurred.

In the Minutes of July 14, 1886, we read: "We think it a matter of congratulation that Miss Herati is coming to this country to be educated, and we hope to make her stay among us pleasant and profitable to her as well as to ourselves."

February 14, 1888, "The treasurer was instructed to pay the expenses of Miss Herati until the annual meeting of the Board."

May 6, 1890, "Moved that Miss Herati, when she shall be graduated next June from Western Maryland College, be elected a missionary, and assigned to Yokohoma School to assist Rev. A. R. Morgan."

July 15, 1890, "A petition from the missionaries and teachers at Yokohoma, relating to the appointment of Miss Herati as a missionary to that station was presented, and after being duly considered, the petition was granted, and Miss Herati assigned to Nagoya.

We have at this writing four of our Japanese folks pursuing studies in this country—Rev. J. K. Otake from our Yokohoma School, in Chicago University, Rev. Y. Ito, a member of our Japan Mission Conference, in our Westminster Theological Seminary, and Mr. and Mrs. Kinoshita in Drew Theological Seminary. Rev. Ito has been chosen by the Japan Conference its messenger to this session of the General Conference, and Rev. Otake, alternate. Mr. Kinoshita has been chosen lay representative, and his wife has been chosen to be "Miss Japan," to present the Centennial Gratitude Gift at the Centennial Celebration in the Lyric Theatre, Baltimore, Md., May 16, 1928.

FOURTH PERIOD—1888-1928

With the organization for the first time of a Board whose exclusive task would be that of foreign missions, we enter upon the fourth period of "Our Obedience to the Great Command."

Because of the compilation of "Some first things," and the "Roll of Missionaries," in the order of their going, and the tabulation of quadrennial incomes, attached to this paper, I am refraining, so as to avoid duplication, from presenting many interesting facts in their logical and historical sequence.

In the matter of quickening the interest of the church at this time in foreign missions, we owe much to the zeal and efficiency of Rev. F. T. Tagg, D.D., secretary of the Board of Foreign Missions from 1884 to 1892; and also the recently organized and rapidly growing Woman's Foreign Missionary Society.

This quickening of interest is shown clearly in the doubling of the income for foreign missions in these eight years, and also in the sending of ten missionaries to Japan.

The organization of Nagoya College and of the Japan Annual Conference; the ordination of Rev. G. Maruyama, our first Japanese minister, and the sending of Mrs. M. A. Miller for the W. F. M. S., and Rev. F. T. Tagg for the Board of Foreign Missions, as delegates to the ecumenical missionary conference in London in 1888,—these are among the outstanding events of this period.

At the end of the second quadrennium of his service Dr. Tagg declined reelection, and Rev. T. B. Coulbourn of the Maryland Conference was chosen as his successor.

After nearly four years of acceptable service, Brother Coulbourn, while on one of his missionary journeys, died at Pittston, Pa.

To fill out the balance of the quadrennium Rev. A. D. Melvin of the Maryland Conference was chosen.

At the General Conference in Kansas City in 1896, Rev. T. J. Ogburn of the North Carolina Conference was elected missionary secretary and entered upon twelve years of loyal service.

Brother Ogburn was succeeded in office in 1908 by Rev. F. C. Klein, D.D., and continued to serve until his death in December 27, 1926.

Because of his years of service as a missionary in Japan, and because of his native ability, untiring efforts and consuming interest in world evangelism, he awakened in the church an interest in foreign missions hitherto unknown.

During the nearly nineteen years of his service he brought the income from $83,965.48 in the quadrennium ending 1908, to $289,482.88, in the quadrennium ending 1924.

When he assumed direction we were at work in Japan, and when he was called to his reward, we had extended our work to China and India.

It ought to be observed in passing that the profits to the Board from the sale of properties in Japan, secured for us by Dr. Klein during his missionary years in Japan, more than paid for his salary during all the years of his service in that land. Property he purchased for $887.50 was sold in 1898 for $13,500.00.

In 1927 the Board of Foreign Missions chose Rev. S. W. Rosenberger, D.D., of the Ohio Conference as Dr. Klein's successor.

The past half century has witnessed a great awakening in all churches along missionary lines, and great missionary programs have been launched. The fear has been entertained that as a denomination we have not kept pace with this interest and progress.

A comparison of missionary growth in our denomination, as reflected in money given and missionaries sent, with that of the general missionary movement similarly reflected, dissipates all such fear.

It can be shown clearly that our proportionate increase in income and missionaries has exceeded that of the general movement.

Our work has not been as large as that of some other churches, but its quality has not been surpassed.

As our denomination begins its second century of history, we find ourselves well girded for the task of world evangelization. The youth of our church, the womanhood of our church and the leadership of our church, are geared up to an enlarging missionary program.

In Japan and in India our work is well established, and producing encouraging results. In China our work has suffered, along with that of others, as a result of greatly disturbed internal conditions, producing civil war, affecting large areas.

We have every reason to thank God, and continue our program.

SOME FIRST THINGS

The following is a compilation of what may be regarded as First Things in our missionary history:

1834. First Board of Foreign Missions, composed of twelve men, with Rev. S. K. Jennings, chairman, was elected by the General Conference, in Baltimore.

1837. First foreign missionary, Rev. James, colored, sent by the Board to Liberia, Africa.

1846. A colored couple sent by Charles Avery of Pittsburgh to the Mendi Mission in Liberia.

1850. First real interest manifested by our church leadership in organized missionary work in heathen lands.
Rev. Frederick Stier of Maryland Conference first paid traveling agent of the Board, died on a journey at Fremont, Ohio, October 17, 1851.

1851. First missionaries called to service—Rev. Daniel Bagley of Illinois Conference for Oregon, and Rev. David Wilson of Maryland for China. (Brother Wilson failed to accept the appointment).

1852. First charter of the Board of Foreign Missions secured in Allegheny County, Pa. "The objects of the Board are the propogation of the gospel in foreign lands, and in such unoccupied territory of the United States as they may deem fit."

First shipment of supplies to Oregon—8 dozen each of Bibles, Hymn Books, and Disciplines; 100 Sunday School Hymn Books, and 4 dozen "Defense of Truth."

First record of moneys received—Received $2,365.70. Paid out $1,401.38.

First restriction—"It is required of Brother Bagley not to avail himself of "The Bounty Land Act," passed at a session of Congress in relation to actual settlers in Oregon. Rescinded by the Board, April 12, 1854.

First missionary publication—"Sunday School and Missionary Journal," issued December 1, 1852. Price 50 cents.

1853. First memorial to be sent to General Conference asking for a change in the Discipline in regard to suffrage, so as to allow others than "white males" to vote.

First agents chosen to collect missionary funds on a twenty percent remuneration basis.

1854. The first of a line of responses to appeals for help that has continued until this present hour—"Moved and carried that the Corresponding Secretary inform the Brethren in Chicago, that the Board has not the money at command to aid them in procuring a more suitable house of worship."

1856. First borrowing of money—$200.00 to be sent to Dr. Bagley.

1860. First of its kind—"The Board will not feel bound to take official notice of any communication from any person in its employ, unless officially addressed to the Board."

1865. First missionary to the Freedmen—Miss Mary Stimbaugh, at a salary of $300.00 less $85.50 paid by the Muskingum Conference.

1866. First per capita assessments laid by Methodist Church for missions. $1.00 per member, the first $6,000.00 to be given to Home and Frontier Missions, and one-half of the balance to Foreign Missions.

1871. First Corresponding Secretary elected—Rev. C. H. Williams, salary $1,000.00 and traveling expenses. Salary discontinued later "because of opposition in certain parts of the church to collecting missionary money by a salaried agent."

First authorization of using church papers for paid missionary advertisements.

First schedule of life memberships—Honorary Director $50.00, Life Member $25.00, Annual Member $2.00, Life Membership for children under 15 years $10.00, Annual Member $1.00.

1875. First appropriation, $40.00, made "to assist in the education of a heathen girl in India, through the Woman's Union Missionary Society of America for Heathen Lands." (Transferred to Japan later).

Our first investment in Japan. The following from the Minutes of the Board meeting of February 25, 1875: "A letter from Miss S. D. Doremus, stating that three girls in the Home in Yokohoma, Japan, were waiting for support, and that our appropriation of $40.00 made at the last meeting of the Board for India was transferred to Japan, was received, and the Board approved the transfer."

First definite assessment for missions—$7,638.95.

First attempt to forestall the complaint against overhead expense. "Resolved, That we dispense with a regular traveling agent the ensuing missionary year, etc."

First bequests to the Board by Brother George Wheatley of the Iowa Conference, and Brother Joseph Gregory of the Indiana Conference. First forms of bequest adopted.

1877. First official choice of Japan—"Resolved, That it is very desirable to plant the Methodist Protestant Church in the Empire of Japan at the earliest possible date."

Brother D. D. Jones of the Third Church, Pittsburgh, recognized as a voluntary missionary worker to the Chinese in San Francisco. Brother Jones later went to China.

Rev. Judson Swift sent as a missionary to Adrian, Mich.

1878. Rev. E. H. Scott, graduate of Adrian College, offered himself for work in Japan. Was not sent.
First mention of Children's Day—The following resolution appears in the Minutes of the meeting of July 3, 1878, held in Springfield, Ohio: "And that the third Sabbath in May of each year be set apart as our Children's Day to make a special contribution in all our Sabbath Schools for the cause of Missions, as conducted by our Board of Missions."

1879. On February 14, in the First Methodist Protestant Church, Pittsburgh, the Woman's Foreign Missionary Society was organized, with Mrs. John Scott, president; Mrs. James I. Bennett, Mrs. F. H. Collier and Mrs. William Wragg, vice-presidents; Mrs. N. B. O'Neill, corresponding secretary, and Mrs. J. D. Anderson, treasurer.
On July 8 the Board of Foreign Missions made its first appropriation for the salary of a foreign missionary, $500.00, to pay for missionary in the Yokohoma School through the Women's Union Missionary Society of America.
First mention of missionary work among the Ottawa and Chippewa Indians in northwest Michigan, by Rev. W. Hough of the West Michigan Conference. Board appropriated $100.00 for this work.

1880. March 2, Miss Elizabeth M. Guthrie employed as our first missionary to Japan.

1882. Rev. F. C. Klein chosen as our first ordained male missionary to Japan.

1884. The General Conference elected Rev. F. T. Tagg Corresponding Secretary of the Board of Home and Foreign Missions, and assigned to the W. F. M. S. the work in heathen lands for women and girls.

1885. The W. F. M. S. took over the Methodist Protestant Missionary, published by Rev. C. H. Williams, and began the issuance of the Women's Missionary Record.
First Children's Day program issued for Children's Day established in 1879.

1886. July 11. The first Methodist Protestant Church, Yokohoma, was organized with 12 members. This is our first church in a heathen land.
Miss Herati came from Yokohoma to Western Maryland College.

1887. Rev. F. C. Klein began work in Nagoya, opened a night school, and organized the first Junior C. E. Society in Japan.

1888. The General Conference organized our first Home Mission Board with Rev. Benjamin Stout of W. Va., as Corresponding Secretary, and our first distinctive Board of Foreign Missions with Rev. F. T. Tagg as Corresponding Secretary.
Dr. Tagg sent as delegate to the Ecumenical Missionary Conference in Exeter Hall, London. This was our first entrance into international missionary conferences.

1891. Nagoya College organized, and first building dedicated March 19.
Dr. Thomas H. Lewis first official visitor to our work in Japan. His report issued in a pamphlet of 23 pages—"Observations in Our Mission Field."

1892. September—The Japan Annual Conference was organized, and Rev. G. Maruyama was ordained—our first native minister in the foreign field.
Rev. T. B. Coulbourn was elected to succeed Dr. Tagg as missionary secretary.

1893. Rev. F. C. Klein returned to America because of ill health.

1894. May 2—First resolution adopted by the Board in favor of opening a new mission in some other land, as soon as the church furnishes the men and means.

1895. May. "We suggest that the Corresponding Secretary solicit donations to establish a permanent lectureship on Missions in our Colleges."

1896. The matter of establishing a mission in China was before the Board.
March 11. Rev. T. B. Coulbourn died at Pittston, Pa., and Rev. A. D. Melvin of Maryland was elected to fill out the remaining two months of the quadrennium.
Rev. T. J. Ogburn elected by the General Conference Corresponding Secretary of the Board of Foreign Missions.

1899. Rev. T. B. Wadleigh of Ursa, Ill., applied to be sent to India.

1900. The W. F. M. S. entered South China, sending Miss Annette Lawrence and Miss Grace M. Hill to Chang-teh. Withdrew three years later.
Doweism wrought harm among our missionaries in Japan.

1904. The Board of Foreign Missions increased to include five persons elected by the General Conference and one from each annual conference having 2,000 members. This was discontinued four years later.

1905. November 22. The first recognition of "the changing conditions in missionary work in Japan, requiring fewer missionaries, and placing greater reliance on native workers," is seen in the mutual agreement between Rev. J. W. Frank and the Board, "that he do not return to Japan."

1908. Rev. F. C. Klein, D.D., elected foreign missionary secretary, by the General Conference.
First correspondence from the American Board of Commissioners for Foreign Missions (Congregational) concerning taking over their work in Kalgan, China, was presented.
W. F. M. S. proposed to the Board to enter China jointly. Board declined. Maryland Conference C. E. Union undertook the support of a male missionary.

1909. W. F. M. S. took over the work at Kalgan, and sent Rev. Charles S. Heininger to take charge.

1910. Dr. F. C. Klein, Dr. and Mrs. J. C. Broomfield and Miss Olive Hodges attended the World's Missionary Conference in Edinburgh, Scotland.

1911. The men of our churches entered heartily into the Layman's Missionary Movement.
The First M. P. Church, Newark, N. J., erected a church at Ejiri, Japan, to be known as the Gaven Spence Memorial.

1913. Dr. C. E. Wilbur and Mr. H. J. Heinz visited our work in Japan and made valuable suggestions to the W. F. M. S. concerning their properties in Yokohoma.
May 9. Drs. Davis, Klein and Broomfield met in Pittsburgh with Mrs. E. C. Chandler, Mrs. C. E. Wilbur and Mrs. Henry Hupfield to consider the work in China and to advise concerning the co-ordination of the work of the Board and the Society.
Thus began the movement that led to the formation of the Union Board.

1916. May 16. Mr. L. E. Stewart of Louisiana made his first appeal to the Board to take over the work in Dhulia, India, conducted by Miss Mattie Long and Miss Florence Williams. August 9, Brother Stewart again appeared before the Board, coming all the way from Louisiana to Baltimore at his own charges, and renewed his appeal. At the meeting on December 14 the Board decided to take over the work in Dhulia.

1917. February 22. A deed in trust was given to the Board of Foreign Missions of the property in Dhulia formerly owned by Miss Long and Miss Williams.

1918. September 18. The Board joined the Society in the work in Kalgan, China, taking over Rev. C. S. Heininger as their missionary.

1919. October. Drs. F. C. Klein and J. C. Broomfield left America to survey our work in Japan, China and India. They were gone five months, and their report is found in the General Conference Minutes of 1920. December 12, 1919, China Mission Conference organized—2 ministers, 9 preachers, 9 delegates. December 14, 1919, Rev. Kao ordained at Kalgan—our first ordained Chinese minister.

1920. Our first medical missionary, Dr. Roberta Fleagle, sent by the W. F. M. S. to Kalgan, China.
February 8. Ordained our first Indian ministers at Dhulia and organized our First Church, Dhulia, with 112 members.

1921. Miss Alice Hay Shephard, first nurse sent by W. F. M. S. to the foreign field, died in Kalgan, China. She was their first missionary to die at the front.

1922. July 3. Mrs. Harold Hamnett, wife of Dr. Hamnet, died in Kalgan, China. She was the first missionary of the Board to die at the front.

1923. September 1. Earthquake, fire and tidal wave wiped out the city of Yokohoma, Japan, and also a great portion of the city of Tokio. The property loss of the W. F. M. S. was $27,000.00, and of the Board $28,000.00. There were 400,000 lives lost. We participated in raising a large Earthquake Relief Fund. In September, 1923, Mrs. Flora B. Sturgeon, Corresponding Secretary, and Miss Annie L. Forrest, organizer, were sent by the W. F. M. S. as a deputation to our mission fields in Japan, China and India.

1924. The Union Board of Foreign Missionary Administration was created by the General Conference. Organized with Rev. J. C. Broomfield, D.D., president; Mrs. Henry Hupfield, vice-president, and Mrs. S. W. Rosenberger, secretary.

1927. Sent our first medical missionary, Miss Edith M. Lacy, to India.
Dedicated the Klein-Coulbourn Memorial Church at Nagoya College, Japan. Church cost $20,000.00.

Quadrennial Income for Foreign Missions

	Board of Foreign Missions	Woman's Foreign Missionary Society
1834-1850		
1850-1879	$ 35,549.81 (This includes money for Home and Foreign Missions during these 29 years.)	
1879-1884	17,395.28	$ 7,969.96
1884-1888	34,130.55	13,654.87
1888-1892	52,028.94	14,518.59
1892-1896	52,381.09	14,453.89
1896-1900	52,688.72	21,782.44
1900-1904	65,634.73	35,836.96
1904-1908	83,965.49	42,118.63
1908-1912	111,719.93	54,233.94
1912-1916	127,445.17	77,319.48
1916-1920	262,018.54	146,172.18
1920-1924	289,482.88	175,270.58
1924-1928	210,987.77	241,283.04
Total	$1,395.528.89	$844,514.55

Missionaries in the Order of their Going

Board of Foreign Missions

Rev. James (Colored)	Liberia	1837
Colored couple sent by Chas. Avery	Liberia	1845
Rev. David Wilson—Chosen to go to	China	1851
Rev. Daniel Bagley	Oregon	1852
Miss Lizzie M. Guthrie	Japan	1880
Miss Harriet G. Brittain	Japan	1880
Rev. F. C. Klein and wife	Japan	1883
Rev. T. H. Colhouer and wife	Japan	1887
Rev. J. L. Albright	Japan	1887
Rev. A. R. Morgan	Japan	1889
Rev. E. H. Van Dyke and wife	Japan	1890
Rev. U. G. Murphy and wife	Japan	1893
Rev. I. F. Smith and wife	Japan	1893
Prof. J. P. Richardson and wife	Japan	1895
Rev. H. L. Layman and wife	Japan	1895
Rev. T. A. Cairns and wife	Japan	1897
Rev. J. W. Frank and wife	Japan	1899
Rev. F. A. Perry and wife	Japan	1902
Rev. Frank Totten and wife	Japan	1902
Rev. E. I. Obee and wife	Japan	1902
Miss Mattie Long	India	1917
Miss Florence Williams	India	1917
Rev. Chas. S. Heininger and wife	China	1919
Harold Hamnet, M.D., and wife	China	1920
Rev. J. Clyde Auman and wife	Japan	1921
Rev. J. F. Minnis and wife	India	1922
Rev. C. G. Soderbom	China	1922
Rev. Paul Cassen and wife	India	1924
Rev. Paul Warner	Japan	1924
Mr. Horace S. Williams	China	1924

Missionaries in the Order of their Going

Woman's Foreign Missionary Society

Miss Margaret Brown	Japan	1884
Miss Harriet E. Crittenden	Japan	1884
Miss Annie L. Forrest	Japan	1886
Miss Jane R. Whetstone	Japan	1887
Miss Melissa M. Bonnett	Japan	1887
Miss Amelia J. Rowe	Japan	1892
Miss Annette E. Lawrence	China 1900 Japan	1894
Miss Margaret M. Kuhns	Japan	1894
Miss Alice M. Coates	Japan	1895
Miss Mary E. Williams	Japan	1902
Miss Almira Dean	Japan	1900
Miss Grace M. Hill	China	1900
Miss Olive I. Hodges	Japan	1902
Miss Ella Mae Wilson	Japan	1903
Miss Nancy V. Grose	Japan	1908
Rev. Chas. S. Heininger	China	1909
Miss Gertrude Mallett	Japan	1909
Miss Donna Schlegelmilch	Japan	1909
Rev. P. W. Dierberger	China	1912
Miss Elizabeth Dawson	Japan	1912
Miss Harriet E. Steele	Japan	1914
Rev. Carl G. Soderbom	China	1914
Miss Alice May Sheppard	China	1919
Mrs. Nell Cairns Hurst	China	1919
Miss Mable Muller	China	1919
Miss Roberta Fleagle, M.D.	China	1920
Miss Ethel Hempstead	Japan	1921
Miss Helen V. Barns	Japan	1921
Miss Ellen E. Brocker	Japan	1921
Miss Margaret Sloan	China	1921
Miss Vera Cronquist	China	1922
Miss Sara L. Munn	India	1922
Miss Mildred Miskimen	India	1923
Mrs. Pearl Hite	India	1924
Miss Grace Perley, R.N.	India	1924
Miss Theresa Frank	India	1924
Miss Maude Lawson	China	1924
Miss Margueretta Sampson	Japan	1926
Miss Edith M. Lacy, M.D.	India	1927

Summary, May 1, 1928

Missionaries on Fields

JAPAN—Miss Alice Coates, Miss Olive I. Hodges, Miss Evelyn Wolfe, Miss Margueretta Sampson, Miss Mary E. Williams, Miss Elizabeth Dawson, Dr. and Mrs. Leigh Layman, Rev. and Mrs. E. I. Obee, Rev. Paul F. Warner.

CHINA—Horace S. Williams.

INDIA—Miss Grace Perley, Miss Theresa Frank, Dr. Edith Lacy, Rev. and Mrs. Paul M. Cassen.

Missionaries on Furlough

Miss Ethel Hempstead, Rev. and Mrs. Clyde Auman, Dr. Roberta Fleagle, Rev. and Mrs. C. G. Soderbon, Miss Mildred Miskimen, Rev. and Mrs. J. F. Minnis.

Field Organizer

Miss Annie L. Forrest.

Evangelism--Corps of Workers

JAPAN—14 Missionaries, 17 Native Pastors, 8 Evangelists and Preachers, 3 Bible Women.

CHINA—3 Missionaries, 4 Ministers, 19 Preachers, 4 Bible Women.

INDIA—8 Missionaries, 2 Ministers, 9 Preachers, 4 Bible Women.

Statistics

JAPAN—Preaching Appointments 62.

Full Members, 2533. Probationers, 312.

Number of Sunday Schools, 58. Scholars, 3258.

CHINA—Preaching Appointments 15.

Full Members, 2000. Probationers, 700.

Number of Sunday Schools, 5; Scholars, 400; Organized Churches, 20.

INDIA—Regular Preaching Appointments, 6 and 100 or more villages to be supplied.

Full Members, 177; Probationers, 23; Sunday Schools, 13; Scholars, 600.

Educational Department

JAPAN—Our six kindergartens have a present enrollment of 335. All these kindergartens are under efficient management and most telling work is being accomplished among the children.

In Yokohoma we have a Primary and High School for girls. The present enrollment of the former is 154; of the later 304.

The Tokyo School for the Blind is doing an invaluable work among these unfortunates. There are now 31 enrolled. During the first three years of the quadrenium there were 24 graduates. Rev. S. Wada, though 73 years of age, is still active and efficient as Principal of the School.

Our Nagoya College continues to do excellent work. The present enrollment is 822. The graduates: 1925, 119; 1926, 173; 1927, 192; 1928, 180.

The class of 1927 was the largest ever graduated from the school.

CHINA—There are one middle and one higher and 5 lower Primary Schools for boys and one higher and 2 lower Primary Schools for girls. The total enrollment in 1925, before the war interfered with the schools, was 610. Teachers 20.

INDIA—In our Boys' School we now have 6 teachers with a total enrollment of 88. The enrollment the past year increased 33 per cent. The present school building is filled to its utmost capacity.

The number of students enrolled in the Girls' School is 69. In this department there is one in training for nurse and one studying medicine.

Medical Department

CHINA—A Dispensary is being conducted in Kalgan. Dr. Roberta Fleagle, having faithfully served more than her full term, is now on furlough. During her absence Dr. T'sui and five native helpers are taking care of the work. We are badly needing a modern hospital and two physicians, one for the W. F. M. S. and one for the Board of Foreign Missions on the field. The nearest foreign doctor is in Peking, 150 miles away. In Kalgan alone there are more than 11,000 treatments given in our dispensary each year.

INDIA—Marked advance has been made in the medical work in India during the quadrennium. Miss Grace Perley, a graduate nurse, has been doing splendid work. The going of Dr. Edith Lacy to India, last September, will mean a great asset to the work. She will, at once, become Chief-of-the-Medical-Staff. The New Suvarta Hospital will soon be opened.

Property Interests

The Board of Foreign Missions holds, for the denomination, properties in Japan, China and India valued at $390,000.00, and the Woman's Foreign Missionary Society holds properties in the same countries valued at $175,000.00, a total of $565,000.00.

General Conference

Sermon

The General Conference Sermon

By Rev. G. I. Humphreys, D. D., Salisbury, Md.

"The Ever-Flaming Revelation"

Exodus 3:5—*"The place whereon thou standest is holy ground."*

REV. G. I. HUMPHREYS, D.D.

I am not unmindful of the significance of this first service in this Centennial assembly of our General Conference. I am not unaware of the honor accorded me by our president in appointing me to preach at this hour. But more than all, I am keenly sensitive to a feeling of inability to reach the expectations that might be natural, on your part, at such an occasion.

"The place whereon thou standest is holy ground" are the words I have chosen for our text thought: perhaps no Bible words could be more pertinent to this assembly than these.

Five score years ago, our denominational fathers brought forth in a new nation an ecclesiastical organization of which the outstanding feature—as then an untried experiment—was the full recognition of the place of the laymen in Methodism. To the perpetuity of such a Methodist Church they dedicated their talents, time and toil.

Through the decades since 1828, workmen have passed away but the work has gone on. We have reaped where others have sown. Today, in this later and more beautiful St. John's (Church) are gathered the heirs of those fathers who assembled in that old and historic St. John's (Church) of one hundred years ago. This place, this hour is full of the echoes of that other hour. Who knows but it is also filled with the spirits of those who made ecclesiastical history a century ago.

Certainly with justifiable pride we are rejoicing in our birthright! Heroes of faith and forensic battle in the long ago—they are our fathers: the principle of a new government in Methodism—it is our principle: the achievement of visions, and attainment of dreams—they are our victories! All these are our heritage! Though but little among the tribes of Judah—even the Benjamin of Methodism—yet we dare to say, simply and sincerely, "What hath God wrought!"

But this Centennial Session would be unworthy of the occasion if we made it only a time of rejoicing. I feel I would be unfit for the privilege now mine if my message sought only to put an emphasis either on past history or on a principle of Methodist government. Therefore I shall not anticipate the great program set for tonight.

Our Church, today, stands as Moses of old, before the Ever-Flaming Revelation of God. To find in this revelation our message is our privilege. To take you, if I can, to the burning flame of Eternal Truth and have us stand in reverence,—this is my task.

Setting of Text

"And the messenger of the Lord appeared unto him in a flame of fire out of the midst of a bush";

One day, after treading the desert for forty years, Moses saw something that astounded him: "And he looked, and, behold, the bush burned with fire, and the bush was not consumed."

It was a startling experience. Said Moses, "I will now turn aside, and see this great sight, *why* the bush is not burnt."

At first there was visible only an extraordinary phenomenon. Moses simply turned aside to see a great sight—a burning thorn-bush that blazed but burned not out. But when he turned aside, from the ordinary routine of his work, to marvel at the mystery wrapped in the common thorn-bush; when there pressed in on his consciousness the fact that an unseen hand was controlling the flame that leaped and licked the thorn tree, and glory divine was panoplying even a common bush along his way—then it was that Moses, though unaware of the fact, was ready to have God speak to him.

This man of the desert learned why the bush was not burnt, not by turning aside to look, not by any scientific conclusion in his own thinking, not by suddenly discovering any new desert mystery and its law, but it came to him *why* the bush burned not up, *only* when he heard God speak! Only when the message came did he understand that the flaming bush was a symbol of the messenger.

Is not this the challenge today? Only when we turn aside long enough to marvel at the unseen power that marshalls and controls forces that are seen; only when we feel the presence of the divine glory that wraps itself about life's commonplace; only when we recognize the Eternal with which the temporal is shot through and through; only when we feel the presence of God encompassing us—are we ready to hear Him speak. And when we hear His voice, is it not then that we know things "do appear which are not seen?"

The challenge to Moses came—"The place whereon thou standest is holy." Holy ground it was, because

A God Was There

God is in His world. He is not just the "high and holy one that inhabiteth eternity." He is down on the dusty highway of human experience, and always down here. This is God's footstool, not in any inferior sense, but because He stands on life's trail along which men walk. That is why, first of all, the place where Moses stood was holy ground. And men need to learn this great truth—that this is God's world and God walks here in His world.

One of the first pictures in the Old Testament is God walking in the garden, when the world was new and the race was young—in the freshness of creation. One of the last pictures in the New Testament is where there is the freshness of a new creation, after the stars are old and the desert sands are cold, when the holy city is come down out of heaven—and there God is dwelling with men. God is ever in the world of men.

The church has no small task to continuously sound the truth that this is God's world, and that God is here. We may blast it with war and curse it with sin, and make of it sometimes almost a hell, but still it is God's world and holy ground.

The first word to Moses was "I am God."

I—*It was Revelation.*

Not by searching does Moses find out God. By silent reverence Moses hears God speak.

It was not physical fear of the unusual that stopped Moses and pulled him aside from his path. It was awe that stimulated his intellectual attitude. But the intellect that inquires into the manifestation of God, and feels no consciousness of His presence that fits one to hear Him speak, will never become a Moses to lead mankind out of a land of bondage unto one of promise. Rather such a person will likely some day prove to be an Aaron, who will enmasse people to worship at the foot of a golden image, or to do obeisance to a mental shibboleth.

In college, in university, in pulpit and the pew let us have the keenest intellectual inquiry and reasoning, but let it ever stand in the realization of the eternal presence and ever willing to hear God speak.

When the scientist has an ear for voices not earthly, and the theologian has an eye for nature's marvels; when the philosopher's mind catches the echo of the religious consciousness, and the religionist has a mind for the claim of reason; when the fundamentalist tries to interpret the great beliefs in the language of today, and the modernist carries his interpretations up to the Cross of Christ; when these things shall be more common, there shall disappear much of the clash and conflict, much of the indignation and intolerance, and we shall realize that we are brethren for all o' that.

This was the message—"I am God and I am come down." That is why the bush burned. God was waiting to reveal Himself. There are many paths in human traveling that lead us to the place where God wants to speak to us. To think of this world as the great theatre, where God is constantly before us, continually about us, does not do away with the majesty, marvel or mystery of the eternal. It only emphasizes the greater wonder and glory that Paul had in mind when he said, "In God we live and move and have our being."

a—*To reveal Himself.*

Moses was not to learn primarily about a suffering Israel in Egypt. He was to learn something about God. "*I am* come down." Our greatest privilege, when God speaks, is not to learn how to formulate theology, teach religion, or even practice it, but to learn something about Him. He is here to reveal Himself—that is what every theophany is for: every wrestling angel, every burning bush, every smoke-kissed mercy seat. That is why an angel choir sang, why there was a Gethsemane agony, the cross of Calvary, the burst tomb; that is what Pentecost was for—and what every revelation is unto,—"I am come down."

We only know God through His revelation of Himself. He could not be known unless this were true, no being could. Revelation then, while not peculiar to God, yet reaches its most wonderful expression in His self-revelation. Here is the book of books, but God doesn't reveal Himself just in His word—the Bible. Nature is also His word.

"Wouldst thou with thy bounded sight
Make survey of the infinite?
Look to the right, left, everywhere
Into the finite—you'll find it there."

And through this word He challenged Moses. He speaks the word of Providence in the language of history:—The safe escape of Israel from Egyptian hosts, Stricken Sennacherib before Jerusalem, Napoleon's flower of French soldiery conquered by a snowflake, the French victory at Verdun—unexplain-

able,—these are His word. He reaches the glory heights of manifestation in the person of Jesus Christ. It is His best word, the word that became flesh and dwelt among men, and men beheld His glory, as of the only begotten Son of God, full of grace and truth.

By each and all of these words He is reaching into man, feeling after the God-consciousness,—speaking to his intelligence, warming his heart, communing with his spirit, that He may be known to man. If God is, and if man is in His image, it is not strange or unintelligible that God does thus reveal Himself. And always His revelation is Himself, a person of purpose and with power.

Jesus showed that God is not just a being to be reverenced, adored and worshipped, but a person and power to be known and felt in experience.

b—*To reveal Himself to the individal.*

Man's power to know God exists because of what man is. Not nature, providence, the Bible, not even Jesus is the power that makes man *able* to know God. This power is inherent in man. Any one of the above, or all of them may touch that power, awaken it, arouse it, move it on to know God, and know Him more and more. But the power belongs to man.

The great body of people have neither time, training nor inclination to study the evidences of God's existence, of the unfolding of historical revelation, the doctrine of the person of Christ and His works. But there is this unimpeachable witness they do find God touching their spirits, warming their hearts, illuminating their minds, inspiring their lives, bringing peace that passeth understanding, and giving a hope that maketh not ashamed. It is just such simple testimony that can confound critics, disarm philosophers, deny scientists and dare sceptics. Such people can well say with the poet—

Away, haunt thou not me
Thou vain philosophy.
Little hast thou bestead
Save to perplex the head
And leave the spirit dead.
Unto thy broken cisterns
Why should I go?
While from the depths below
Fed by the skyey shower
That rises and rests on hilltops high
Wisdom at once, and power
Are welling forth unseen incessantly.

Why labor at the dull mechanic oar
While the fresh breeze is blowing
And the strong current flowing
Right onward to the eternal shore.

What then? This—we have that which is able to know and witness that God reveals Himself to our souls. And the essence of such consciousness, (if we call it that), the thing grips our religious being is fellowship with God the Person, revealing Himself to us individually. And there is no fellowship with God where there has been no revelation of God to the man himself. The revelation God gives brings knowledge as we are able to grasp it. Our powers of reception and retention are susceptible to development, through truth, light, faith, prayer, meditation and growth. And every fresh revelation ought to mean a reinterpretation in a larger measure and bring a rededication.

Moses could not have received what he did that day in Midian forty years before in Egypt. He was not grown to that stature. But he never needed another burning bush to serve even as a physical medium to prepare his spirit to know God's nearness and hear God's voice. He knew God better later on, as he grew more fitted to know Him. His larger knowledge came with his larger growth. He topped Pisgah's height at last with God and calmly looked on the land of promise—content with only a glimpse—because he grew big enough to walk by God's side up the steep hill and understand that God's last promise was the best.

Peter was grown to larger stature the day the vision of the sheet swung before him, than the day of Pentecost when he preached and three thousand souls believed. *Paul* was grown larger that night when in a vision a man of Macedonia cried out to him, than the day when he ceased to kick against the pricks. *John* was a bigger man when his vision came at Patmos, than one night when he leaned on his Master's bosom. And so it ever is.

This capacity to know God and to know Him more and more is no special enduement as by miracle, it is the natural forthputting of what man is—the growth of the soul flower; nurtured by truth, warmed by life, touched by faith, it blooms and blossoms and comes more and more into fruition.

That is why God's revelation ever flames and flames—waiting to show God to the soul of man. And always it is God the Person revealed to man the person.

Flame on, flame on, O Blessed Light,
Around all the years of my living
'Till the dullest day and the darkest night
Feel the breath of life a moving;
Till my desert and wilderness
As Sharon's plain shall be
And the knowledge of God shall fill my soul
As the waters cover the sea.

For our need today is to stand before the Ever-Flaming Revelation and in reverence hear God speak, 'till of a surety we know He is in His world, and the place where we are is holy ground!

But God's revelation is for a purpose—

II—*To proclaim Redemption.*

"I am come down to deliver." Not just man regenerated, but through man mankind restored. God is in His world to deliver, and the way of revelation to us fails its purpose unless it is unto restoration in us and through us.

One may have revelation while in cloistered security, but out of the cloister one must go if that revelation is to be a dynamic for the world. And God's program encompasses the world.

Moses might have seen a burning bush and heard a voice just as a blessing on himself (though I doubt it), but he didn't. God revealed Himself to this man and in that self-manifestation proclaimed His purpose—it was to deliver.

(a) "To bring my people out"—out of bondage and degradation, out of fear and doubt; out of a world of superstition and false worship, out of a persistent degradation!

Is not this always God's purpose in the world? He is come down not alone because it is His world, but because we are His people, and He alone can be our deliverer.

Is not this the meaning of the incarnation? "Unto you is born a *Saviour* which is Christ the Lord." "I am come to seek and *save* that which was lost." Every revelation of God, in the ultimate, is of God the Deliverer. That is essentially true and absolutely needful because we need deliverance.

"O wretched man that I am, who shall deliver me?"—is not just a heart-cry of Paul; it is the heart-cry of the race. Deliverance is needed—who is equal to it? No human power is, and so God must come down.

(b) "To bring my people out of and up to."

Out of bondage and up to a land good and large. God never undertakes to bring us out without promising to bring us up. If with Him we have not climbed up, by Him we have not yet climbed out.

Moses was to learn that God's purpose for Israel was not just to deliver them out, but to bring them up. So God has always revealed His purpose through all the ages.

"And I, if I be lifted up, will draw all men unto me." This not alone signified the death Christ should die, but that His death would lift men up to a fellowship in Him. The transforming power of Jesus Christ is to bring men out of a carnal condition into a spiritual experience.

Christianity speaks to the deep needs of life—undertaking to help life in solving problems, meeting temptations, bearing burdens and giving strength in weakness. The magic hope in Christianity is the power "to become"—bigger and nobler! Jesus is pre-eminent, *alone*, by His power to transform human lives and translate Himself thereby. If He cannot do this, He is not pre-eminent. But He can—He can—that is *why* Christianity has, what no other religion or system of morals has, Jesus Christ, the Divine Restorer!

The place of promise in human restoration is unto a good place and large with hope. That is what makes the venture in salvation worthwhile. That is why it grips the souls of men—this Gospel of Christ, it is the power of God unto human deliverance. And that means touching the mainspring of life.

In the final analysis, Religion is not intellectual. And Christianity in its essential is not intellectualism. The Way of Christ ideals and Christ service will not come from Educator, Scientist, Philosopher, or Theologian—it can only come from and by people who love the Lord Jesus Christ. H. G. Wells is very much right when he says—"The truth is the Galilean has been too big for our small hearts."

It would be somewhat tragic to take intelligence from our religion, but it would be truly suicide to take our heart from it. "As a man thinketh"—yea, "As a man thinketh in his heart," so he is. So he is in ideals, in motives, in hope, in purpose.

Herein lies the danger in our modern educational methods—as these methods are in the university, in the college and even in the public schools. It is even the possible danger that lies in the modern program of religious education in the church today. Education is of inestimable value, religious education is likewise of untold value. But as churchmen we need always to keep in mind the fact that the saving of life lies in a vital Christian experience. The spring of knowledge, from which such an experience comes, is not in a blueprint for the mind, but in the Christ-touch for the heart.

The primary need in the work of providing leadership, both in pulpit and pew, is not for teachers who can instruct by methods modern about religion, but it is for those having an experience that can teach religion in word and walk. The big need of the church, and of the church school, is not to teach about Christ alone, but to teach Christ; not to turn out graduates on

books—or even *the Book*—but to turn out initiates in *the life*! Men and women, who can awaken in others a vision, and arouse in them a power to become Christ's disciples!

It is for this very reason the Church cannot afford to get too far away from the evangelistic appeal—we still need to sound the evangel. Care must be exercised by our leaders in the field of education, religious and secular, to see to it that the Church is saved the chagrin of having to decide as to using trained people lacking a vital Christian experience, or people with a Christian experience lacking training. The task of the Church in this modern age is to develop a leadership having both experience and training. We must ever realize that what the world needs to see is a faith and purpose that shall beget in them a desire to seek and develop both. The program of the Church is to demonstrate to the world that there are great aims for life, great motives for life, and that life can be stayed by faith, nourished by hope, crowned by love and know the power of Christ.

Holy ground it was, not alone because God was in His world, but for another reason—because

Man Was There

"The place where *thou* standest is holy."

It is man's world as well as God's world. That spot in ancient Midian, beside the burning thorn-tree, was holy not alone because God's presence was felt and His voice heard, but because Moses was there.

"Where *thou* standest is holy." This is no little part of the teaching of Jesus. The Master, with great emphasis, tells us that this is our world as well as God's world. He puts it this way—God, the Eternal, is our Father; we are His children by creation and we have infinite possibilities through recreation; to fellowship with God and co-labor with Him. What does it all mean? That this world is also *our* world. Man's foot-prints are here as well as God's, and both tell a story. We are not readers of the whole truth unless we read man's foot-prints as well as those of God.

The Ever-Flaming Revelation is that God purposes to use man in the divine plan of redemption. I have no patience with that idea about man's insignificance in God's sight, about man's futility, about man's fatality where God's purpose is concerned. It is not the truth of revelation. Just as much as God's power to reveal Himself and His purpose is man's ability to know God and that purpose, and be an agency in carrying it out. Man without God is hopeless, it is true, but reverently we say, God without man is helpless.

Holy was the place, the work to be done, the opportunity, the privilege of co-operation, because man as well as God was there. If a Moses had not been there to see, hear and be fitted for a venture, God would not have been there to reveal Himself and proclaim the venture.

This Conference is not on holy ground today because a century ago our fathers launched the Methodist Protestant Church in this city. That only makes it for us historic ground. But we are on holy ground nevertheless—because God is here and we are here. God is here to show His purpose, we are here to be fitted for further venture therein. And so Moses was—

I—Commissioned.

"I will send thee."

God made Moses His commissioner in His great program of Redemption. It was a long road from Midian to Egypt, from a shepherd to an ambassador. No wonder Moses was amazed and surprised. It was a striking utterance when

he heard God say, "I am come down to deliver," but it was a startling injunction when he heard Him say, "I will send thee."

Forty years before Moses had stood next to the throne of Pharaoh; the past forty years he has been an outstanding figure in the pastoral life of the desert. But Moses could never rise to real human greatness 'till first he rises to the superb heights where he is conscious that the Eternal God has commissioned him. This is life's mount of transfiguration—the awakened consciousness that one is commissioned of God. It is an experience that belongs, not only to priest and prophet, it is a possible and divinely desired experience for every man.

The thought is pertinent to this Church of ours, where laymen share equal privileges and obligations. Our Church will never be the true Church of God in our own generation until we realize that the ground *we* stand on is holy, and that as Christ's followers we too are "sent ones."

It is no new definition of the Commission that is needed, but a new realization of it! The function of the Church of Jesus Christ is not to harp on dogma, magnify tradition, emphasize creeds, impose standards of ancient authority, and glorify church government, *but* to encourage, strengthen, cheer and help those who are venturing to *dare* follow Christ! To be a Christian is to be an Adventurer in a Way of Life. The Church, important as it is, is secondary to the Venture! We are all Seekers, hoping to be Discoverers! And the discovery is the experience—and the haven is Peace—and the knowledge is Power!

It is no small part of the never ceasing revelation of the Almighty that God's purpose in human redemption is by divine commission of human agency. Certainly this was a great point to be made known to Moses. I don't wonder Moses said, "Who am I" for such a task. He felt that in himself he was unequal to it. His exclamation was not a refusal but a confession of inadequacy.

Now Moses was to learn a great lesson—that it pleases the omnipotent God, in His purpose for human deliverance, to show how in the grasp of faith poor human resources can be glorified by eternal power. This is the great lesson we human workmen in divine things need to keep re-learning through the days.

Paul said, "We preach not ourselves but Jesus Christ the Lord: and ourselves servants for Christ's sake. We have this treasure in earthen vessels that the excellency of the power may be of God and not of ourselves."

Human vessels the agency in divine redemption! Finite beings partners with infinite purpose for human restoration! What a program and what a commission!

To lift our faces to the glory of the divine task to redeem life. To clear our vision of the temporal that we may see the chariots of the ever-present God. To illumine our minds with the white glow of the great truth of salvation. To warm our hearts with the fire of an unconquerable faith. To fire our souls with the spirit of the Eternal Crusade. "For this cause we faint not: we look not at the things which are seen, but at the things which are not seen: the things which are seen are temporal; but the things which are not seen are eternal."

So stupendous the task, so large the program, that with Moses, every one of us still cries out—*"Who am I?"* There came to Moses and there comes to us—

II—The Credential.

"Certainly I will be with thee." And Moses lifted his face to the venture because he knew he would not venture alone.

Human agency is buttressed by divine energy. Human weakness is strengthened by divine power. Conscious inadequacy is filled in by divine completeness. "I will be with thee"—God commits Himself to His human worker. The meaning of the credential flashed upon him, it was God's work through Moses. And the Midian shepherd glimpses its tremendous possibilities and responds to the task that carries him at last to the summits of Nebo.

When God commissions a man He not only reveals Himself and His purpose, but He assures him of His presence. Somehow this three-fold truth comes. It came to blinded Saul, waiting in the home of Judas! It came to Peter on the Joppa housetop! It came to Augustine in the Gardens of Togaste! It came to Luther climbing the holy staircase at Rome! It came to Wesley in the closeness of Moravian fellowship! It comes, it comes—sometime, somewhere, somehow to all whom God commissions.

I wonder if we don't minimize the finite possibilities of our ambassadorship because we forget the infinite potentialites of the credential behind it?

What God said to Moses, in the morning of the Covenant, Jesus said to His disciples at the noon-time—"I am with you." In the dawn of that day Moses, a shepherd, walked alone—perhaps filled with a strange restlessness and with great yearnings as he thought of his brethren in Egypt. God speaks a mission to him and assures him His presence. That evening Moses, the ambassador, walks no longer alone, but in the mystic union of a blessed fellowship.

Like tides on a crescent beach
When the moon is new and thin
Into our hearts high yearnings
Come surging and welling in:—
In from the mystic ocean
Whose rim no foot has trod:
Some of us call it longing—
While others call it God.

And that night Moses could say—

O God, my God, my own!
And I will not go alone!

God and Moses had changed eyes—Moses saw as God wanted him to see, that in doing His work he would not do it alone.

One continuous revelation which God gives His workers is—"I am with you." It is the assurance of His presence.

It is the strange fire that flung its breath of flame about the desert bush: it is the light supernal that moved among the seven golden candlesticks! It is the pillar of cloud and fire that went with the hosts from Egypt's bondage: it is the mystic light and warmth of passion that have wrapped themselves about the church of Christ for nineteen hundred years! It is the Unseen but not Unfelt Presence that crowns the altar mercyseat, that keeps alive the coals of dedication on the altar of human hearts:—"I am with thee."

O the Credential! Our Credential!
"Lord God of hosts, be with us yet, lest we forget, lest we forget."

A hundred years ago the Methodist Protestant Church was commissioned; not to preach church government, that was and is only incidental to the formation and continuance of the denomination. Our form of government does not make us a church, only an organization. The commission—sent of God to work for Him and with Him in human redemption: this is our right to be called a church. That commission is still ours—nothing else is essential.

This credential is also to us today. And we can never make venture in experience and service without carrying in our hearts and on our altars the sacred assurance "I am with thee." This is our promise, this becomes our power.

With it we are an army with banners: without it we are just men and women leaderless and helpless! With it we are co-laborers with Christ for achievement: without it we are individuals alone facing failure! With it we are kings and priests unto God: without it we are frail vessels entirely inadequate.

O our credential! Write it, Lord God of our fathers, write it on our hearts with fire divine that shall strangely warm our souls that there shall be not chill, nor hurt, nor defeat. We are God's ambassadors, both laymen and ministers, messengers of the King, partners in human redemption.

For yet another century our church has its commission—"I will send thee": likewise its credential—"I am with thee." In all the tomorrows revelation will not cease, neither will this God who is revealed grow weary or inactive. We are on holy ground today—and

The Eternal Speaks

"I am the God of——". Do we catch its significance? Of all before us, of us today, and of all who are to come, He is the God of the generations. The Ever Present, Unchangeable, Omnipotent One. The same yesterday, today and forever. The God of our Saviour, Jesus Christ—our Father God!

So the inspiration this morning hour—*whom our church fathers knew, we know.* What homage and adoration and worship well up within our souls! We sing "O God our help in ages past, Our hope for years to come"—and it has in it the music, the love, the lure of the forever! *The Forever!*

I have stood many times by the ocean side. I have seen the sweep of its majestic bosom. I have listened to the perpetual swish of its waters lapping the shore, now like a gentle zephyr, now like a raging storm. I have seen it when it was like a sea of glass, and then I have seen it rear its great waves with white-plumed heads and send them charging in on the shore line, only to fall back, baffled and beaten! And I have thought of the *Forever!*

I stood once at the foot of Niagara, mighty leaping giant: now it was whispering and now laughing, now it was snarling and now fighting. I heard its deep tones in booming thunder: I have seen it fling its veil of mist across the path of the sun, and make a rainbow of its own carving: I have watched the ceaseless rush of its mighty waves, just as they have swept through that gorge during the centuries:—and I have thought of the *Forever.*

One day six years ago I sat along the sloping side of Sunset Mountain in the skyland of North Carolina. It was late in a glorious summer afternoon. The air was clear and almost seemed to sparkle with brightness. Away yonder to the west, over a beautiful valley, rose the giant outline of Pisgah Mountain. I watched as the great King of Day drove his chariot of summer sunshine swift and hard across the sky toward the land of the night-time. I watched as presently he reached the top of Pisgah and seemed to rest a moment on its sullen heights—I held my breath as the kiss of his golden touch bathed old Pisgah in a sea of molten glory. And then I saw him as quickly he gathered his reins of purple light and drove them down the opalescent trail that dropped on the far side of the mountain and out of sight into the west. Suddenly all about me the twilight was alive with myriad voices that sang to the day its goodnight lullaby. Dusk quickly dropped its mantle about us—hushed and reverent I looked upward: great unseen fingers were hanging, one by one, the evening lamps across the sky. The darkness changed into deep night shades—and

suddenly the blue dome of the sky was peopled with a million worlds:—and I thought of the *Forever*—the *Eternal.*

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

And God still is—in this modern world of science, education, invention and discovery. And God will be—when the heavens are rolled up like a scroll, and we shall see the King in His beauty and know Him as He is. Alpha and Omega—Beginning and Ending—the Eternal One, and thou art speaking—"I am God: I am come down: to deliver: I will send thee: I will be with thee."

Brother from far and near, I am through save for a picture that has painted itself on my mind for the past weeks. I would have you see it. It is this—

The doors of another century are slowly opening before the Methodist Protestant Church. Through its portals I see the trail of another hundred years. Visions of the crowded city, of the towns and villages, of the quiet countryside, press each other as I look—even a glimpse of the far flung missionary line of the church. Cross sections of all life are there—life, with its sins and failures, its tears and heartaches, its hopes and longings—life waiting, dreaming, hoping the venture in redemption: calling to us! And over it all the shadow of the Cross.

Now all these fade, and on the trail I see no man, save Jesus Christ only—it is the transfigured Christ. The shining radiance of His garments white is flooding with royalty the road we are to go. Dim figures that speak of the faith and heroism of the past are about Him—even the figures of the fathers. I know them not by sight, only the echo of names is familiar: they stand revealed in His glory light, those saints of other days.

Now they pass out of sight behind The Wondrous Presence. The glory, the beauty, the marvel of the Christ hold their revelation, speak the commission, promise the credential! We are awed and humbled, but we are called and empowered! We cry out in joy and love, in penitence and purpose—

O Master, it is good to be
Entranced, enwrapt, alone with thee;
And watch thy glistening raiment glow
Whiter than Hermon's whitest snow,
The human lineaments that shine
Irradiant with a light divine,
Till we, too, change from grace to grace,
Gazing on that transfigured face.

We bow before the heavenly voice
That bids bewildered souls rejoice,
If our love wax cold, or faith grow dim
This is our God—O Church, hear Him!

A Notable Family of Laymen of Our First Century

THE picture herewith presented assembles twelve male members, four generations, of a family whose name has long been "a sweet smelling savor" throughout the Maryland Conference, and whose good works have been manifest and blessed throughout the whole Methodist Protestant Church.

At our Centennial meeting in the Lyric, which this volume commemorates Bishop Murray of the Protestant Episcopal Church mentioned his acquaintance with this family, and said it was one of the finest gifts we had made to the community during our century to have given the opportunity for such a family to bless their generation. I am in hearty agreement with Bishop Murray. I believe that of all the bright and encouraging exhibits we might picture in this Memorial volume nothing could be more fittingly placed there than a sample, if I may so call it, of the sort of laymen we have and who have made us what we are under the divine blessing. So, it has seemed good to me, who have known every member of this family to make them better known to those who love the Methodist Protestant Church.

But is is not wholly denominational pride which prompts this exhibit. This picture is a contribution to the study of character. They have all been successful business men, successful in making money beyond the ordinary. No one knows, I suppose just how much money they have "given away," as men call it. They call it investing in schemes for human betterment. And with this in view they have given to education, to hospitals, to Y. M. C. A. and Y. W. C. A. institutions, to general benevolence, to churches, to preachers, to community improvement and relief, and to almost anything that they believe might be helpful to people. I am not permitted to tell even the little I happen to know of such matters, however, and this is not what I started to say in this paragraph, so I will begin another.

This picture has its greatest value as a contribution to the study of character. Some of us believe that God sometimes writes a man's character in his face. This is one instance. From the greatest of them (I have numbered the pictures for identification) number 1, unto the least of them, number 12, they are good faces, benevolent faces, faces that proclaim "good-will to men." They will appeal inevitably to those who need help. Look at those babies, and note how perfectly and insistently the succession is perpetuated. All of them on good terms with the world. If he lives long enough you will see that number 12 will be just the sort of man and do the sort of things his great-grandfather did.

There is no preacher among them. That has always seemed strange to me, and regrettable. But ours is a layman's church, and perhaps it is just as well to be reminded now and then that preachers have no monopoly of the good life. But if you will study the eyes and mouths of these pictures, you will not fail to see that they are men who know what they want and can tell it on occasion so clearly that wayfaring men will understand. Especially look at number 1 with this story in mind: One Sunday, many years ago, the pastor of the M. E. Church "read out of church," as the fashion was in those days, one of the members for differing in opinion from the pastor. Number

I was not concerned in this proceeding in any way except that the man was his neighbor and friend. But after the sentence had been pronounced he arose and said quietly to the pastor, "You may read out my name also."

No, none of them preachers. I wish they all were. And, in fact, they all are. None of them shy and secret disciples, like Nicodemus. Two or three of them I would call forcible and impressive speakers, and all of them ready to testify and give a reason for the hope that is in them. Their deeds are not so loud that you can't hear what they say, but their deed are loud enough to make men take knowledge of them that they have been with Jesus. Study that face of number 11. I wish I might live long enough to get that boy in my class as long as his father was. May God take care of him, and call him with some high and holy calling not to be repented of.

I have omitted from this picture all female descendants. I have no good reason for doing this, certainly not that I love them less or admire them less. I suppose it is just a whim of mine to assemble the men together. There happened to be just twelve, the great-grandfather, his three sons, his six grandsons, and his two great-grandsons. So there they are, the apostolic twelve; three of them to glory gone, but nine of them left to abound in every good word and work. May God be good to the Methodist Protestant Church by leaving them with us long.

I will add for convenience of identification the roster:

1. Daniel Baker, the founder, born, 1811; died, 1888.
2. William Gideon Baker, son of Daniel, born, 1842; died, 1922.
3. Joseph Dill Baker, son of Daniel, born, 1854.
4. Daniel Baker, Jr., son of Daniel, born, 1858; died, 1921.
5. John Henry Baker, son of W. G., born, 1869.
6. William Gideon Baker, Jr., son of W. G., born, 1874.
7. Holmes Davenport Baker, son of J. D., born, 1880.
8. Daniel Baker, 3rd, son of Daniel, Jr., born, 1890.
9. David Bratt Baker, son of Daniel, Jr., born, 1891.
10. Joseph D. Baker, son of Daniel, Jr., born, 1894.
11. Holmes D. Baker, Jr., son of H. D., born, 1925.
12. David B. Baker, Jr., son of D. B., born, 1927.

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Methodist Protestant Centennial Young People's Convention

Hampden Methodist Protestant Church, Baltimore, Md., May 10-15, 1928

A HISTORICAL REPORT

By F. L. GIBBS, *Associate Secretary, Board of Young People's Work*

OVER two months have passed since the Centennial Convention met in the Hampden Methodist Protestant Church. Time has failed to erase from our memory the unique occasion which some three thousand Methodist Protestants had the privilege of witnessing. As again we review the incidents in this report, those who were in attendance will again relive and catch anew the spirit of this, the greatest Young People's Convention, ever held in the history of the Methodist Protestant Church.

"Christ Pre-Eminent" was the theme carried throughout the whole of the sessions. Thursday afternoon, Rev. Roy I. Farmer, Clinton, Connecticut, led those present in an opening prayer service of consecration.

Thursday night, E. A. Sexsmith, D.D., presided. E. D. Stone, D.D., led the song and worship service which was inspiring and fitting for the program which followed.

Hon. William F. Broening, Mayor of Baltimore; Rev. J. N. Link, General Chairman of the Convention Committee; and E. C. Makosky, D.D., President of the Maryland Conference; brought warm messages of welcome to which Dr. A. G. Dixon, President of the Board of Young People's Work, responded for the delegates.

After special music by the Calvary Church Choir, Dr. Hugh S. Magill of Chicago, General Secretary of the International Council, of Religious Education, delivered a very helpful message on "Protestant Co-operation in Christian Education."

FRIDAY, MAY 11, 1928.

The theme, "Christ Pre-eminent in our Individual Lives" was emphasized in the Friday sessions, Rev. F. W. Paschall, President of the Board of Young People's Work of North Carolina Conference, presided. Harlan L. Feeman, D.D., LL.D., President of Adrian College, conducted the devotional service and used as the worship theme, "The Secret Coronation." Dr. L. B. Smith, taking as his subject "Christ and My Inner Life," instilled into those present the importance of placing Christ first in the inner self. Alvan J. Shartle of Boston, representing the International Society of Christian Endeavor, spoke on the program of Christian Endeavor. After his address he led a very helpful conference on Christian Endeavor problems.

FRIDAY AFTERNOON

Dr. Harlan L. Feeman brought another uplifting worship message on the theme, "Getting a Good Breath." P. E. Lindley, Dean of High Point College and Professor of the Department of Religious Education told of the

characteristics of "A Workman Unashamed." He said in part, "The workman in Christian education is unashamed because there is such a great need for his work. Justification in employment must rest on the question as to whether the work needs to be done or not. If the work is not a necessary one, and would as well be left undone, the worker may have reason for being ashamed or embarrassed over his employment: never if the work is the imperative kind.

Secondly, The Workman is unashamed because he has found the logical approach to the problem in hand. Science, Psychology, literature and pedagogy are now at our command and aid. We no longer trust to the "hope so" in religion. What we wish to be brought about we use the natural laws of human life and produce that result. The only way to have character is to build one. Thirdly, The Workman is unashamed because he sees the glorious results of his efforts. There is no use to be ashamed or even discouraged. Look about and behold the changed lives and prepared hearts for the broader life program. Who can be ashamed to behold noble souls being moulded from the humble, plastic minds of youth! Ought the artist be ashamed of his painting? The author his book, or the physician his healed patient? Then, likewise the Christian workman experiences new and indescribable joy over the results of work he is privileged to do for the Loving Master.

Rev. C. J. Morton discussed the timely theme "An Adequate Program of Leadership training," bringing before the group the new program of leadership training launched by our Board.

FRIDAY NIGHT BANQUET

Noise, laughter, yells, songs, jokes, humorous speeches, fellowship, eats, drinks, care forgotten, and joy overflowing characterized the Social Hall of Hampden Methodist Protestant Church on Banquet Night.

Under a canopy of black and gold, the Maryland colors, filed the youngsters of the North, the far South, the East, and the West. Led by their respective chiefs they took their seats amid an uproar of jollity and mirth.

Frank W. Stephenson, D.D., Executive Secretary of the Board of Education, was toastmaster. Seated with him at the speaker's table were the leading educational men of the Methodist Protestant Church. College presidents, Seminary leaders, and teachers forgot the dignity of their respective positions and were young again. They furnished timely jokes, speeches and laughter for the four hundred collegians and their friends seated around the tables of the crowded hall. Dr. H. L. Feeman, President of Adrian College, and Dr. A. N. Ward, President of Western Maryland College, Dr. G. O. McMillan, President of Westminster College; Dr. R. M. Andrews, President of High Point College; Dr. H. L. Eiderdice, Professor M. J. Shroyer, and Dr. C. E. Forlines of Westminster Theological Seminary, delivered masterpieces of "phunology" during the evening.

THE LYRIC MEETING, FRIDAY NIGHT

The outstanding event of the entire convention program was the mass meeting at the Lyric Theatre on Friday evening. The theatre has only a few more than two thousand seats. Applications for tickets were made by more than three thousand and every available seat had been assigned long in advance. Some one remarked, "It is not unusual for a theatre to be unable to accommodate a crowd: this is once when its incapacity is due not to prize fight or movie star, but to a church program and a Christian message."

The session was presided over by Rev. Lawrence Little, Executive Secretary, Board of Young People's Work. With a word of genuine appreciation of the splendid work which had been done by the Central Committee of the

Convention, he introduced Rev. J. N. Link, General Chairman, who presented the chairman of each sub-committee with appropriate tribute to the splendid work each had done. It was the unanimous feeling of everyone who attended the convention that a more capable and efficient Central Committee no convention ever had. In the words of the Resolution Committee, "To say what we think of this Baltimore Committee would bankrupt the English Language."

The Presidents of the various Conference Young People's Boards and Unions were seated on the platform and were asked to stand as the chairman called attention to their splendid work and hearty co-operation with the Board.

The former Presidents of the Denominational Board were introduced to the audience in the order of their service, Dr. G. W. Haddaway, Dr. E. A. Sexsmith, and Dr. A. G. Dixon. Mr. Ely D. Miller was unable to be present but sent a fitting greeting.

The next feature was a surprise and was greatly appreciated by the entire audience. Attention had been called a number of times to the work of Dr. Charles H. Hubbell, the first Executive Secretary of the Board of Young People's Work. After a word of tribute to this great leader and his work, the chairman presented Mrs. Charles H. Hubbell, who was seated on the platform. The great audience stood spontaneously and cheered as Mrs. Hubbell modestly bowed her appreciation of this recognition of herself and the work her husband has accomplished for the Methodist Protestant Church.

And then Dan Poling! Every person in the audience had looked forward to hearing this idol of American youth. Dan Poling did not disappoint! With a voice resonant and strong that carried easily to every corner of the great auditorium, he brought one of the most challenging messages ever brought to a young people's convention. He reminded his hearers that Christianity was no "Safety First" campaign and presented no guarantee of ease and comfort to those who dared to follow the message and leadership of Jesus. To Hubbell, who gave his very life for the young people of the Methodist Protestant Church, to Livingstone, to Paul, to Peter, to Jesus, and countless others who have held service and love higher than personal advancement, the program of the Kingdom has been no Safety First proposition. With illustration after illustration, the speaker emphasized the necessity of a spirit of sacrifice and devotion on the part of every one who professed to be a follower of the Christ.

The Lyric meeting was the climax of months of preparation and prayer on the part of the leaders of the convention. Surely the effect of the meeting on those who attended will be far-reaching and significant in the future program of the denomination.

SATURDAY MORNING

The Saturday morning session was presided over by Rev. Frank W Lineberry, President of the Indiana Conference. "Christ Pre-Eminent in Our Church" was the theme for the day. Dr. H. L. Feeman discussed the theme "Hanging Pictures." He stressed the importance of having the right kind of pictures hanging in the gallery of the soul. Carroll M. Wright, of the International Society of Christian Endeavor, emphasized the importance of recreation in the program of the church. In part, he stated that the leisure time of people had increased and that it is up to the church to utilize this time, as much as possible in the right way. Play can be helpful or detrimental and we should endeavor to make play real "re-creation" and not wreck-creation." In the recreational program, care should be taken to build the life by a program which takes in the physical, social, mental, and religious.

"Youth and the Christian Quest" was the theme discussed by Dr. Percy R. Hayward of the International Council of Religious Education. The speaker explained how the "Christian Quest" and the "Crusade with Christ" program supplemented each other. Dr. R. L. Shipley, speaking on "The Place of Pictures in Religious Education" emphasized the importance of pictures in conveying religious truths.

SATURDAY AFTERNOON

Saturday afternoon was spent in three sight seeing trips sponsored by the Baltimore Committee. Delegates made a selection of one of three trips (1) A Boat trip around the harbor of Baltimore, (2) Tour of the Churches of Baltimore, and (3) A trip to Annapolis. Hundreds of delegates took advantage of these trips and many expressions of delight and appreciation were heard.

SATURDAY NIGHT

The service Saturday night was filled with the usual spirit of enthusiasm which had pervaded the former sessions. Rev. F. L. Gibbs, Associate Secretary, presided.

Three college representatives spoke on the subject, "What Young People Expect of the Church." Miss Lucile May, representing Adrian College, brought a message from experience and observation of her own college life. Miss Helen Hayes, speaker from High Point College, stated that the church should have a program which would develop the four-fold life of youth. Mr. J. Paul Lambertson, representing Western Maryland College, said in the course of his forceful speech that youth expected tolerance on the part of the church for youth's religious convictions.

Dr. J. H. Straughn replied to the challenges of the young collegians with a forceful and delightful address on the subject "What the Church Expects of the Young People." Some things suggested were: respect for old age, gratitude, reverence, service, consecration, loyalty, generosity, tolerance, etc.

The concluding speaker, Dr. Harry N. Holmes brought a stirring address on "Youth and World Friendship." Recalling the horrors of the World War and reviewing the conditions of the world since that awful tragedy, he impressed the audience with the necessity of World Peace.

SUNDAY AFTERNOON

One of the most attractive features of the convention was the pageant presented on Sunday afternoon under the direction of Miss Ruth Parker and Mrs. H. W. Maier. The pageant was presented in nine episodes which portrayed the program of the Methodist Protestant Church. The first episode portrayed the Origin of Methodism particularly as it related to the Methodist Protestant Church. The second episode gave a glimpse of life in the Kentucky hills at our Pine Ridge school. The third presented our two "Love Homes," the Children's Home and Bethel Home. Our Americanization work in Empire, Ohio and Pittsburg, Pennsylvania was presented in the fourth episode. Our work in China, India, and Japan was presented in the following three episodes. Episode Eight portrayed the work done by our three Educational Boards, Board of Young People's Work, Board of Publication, and Board of Education.

SUNDAY NIGHT

Following the spirit presented in the pageant, the Union Christian Endeavor service took an aeroplane flight into the four corners of the earth, visiting the young people throughout the Denomination. Piloting the group

in their journey were Carroll M. Wright, Recreation Director of the International Society of Christian Endeavor; Miss Bettie S. Brittingham, Office Secretary, Board of Young People's Work, and Mr. George R. Smith of Grace Methodist Protestant Church, Baltimore, Maryland.

The Sunday night service might well be called "Educational Night." The theme for the service emphasized one phase of the general theme of the Convention, namely, "Christ Pre-Eminent in Community and International Life."

R. M. Andrews, D.D., President of High Point College spoke on the subject "The Christian College and Citizenship." In speaking of the value of the college in promoting better citizenship, Dr. Andrews said, "the Christian college antedated our government and that it was from these that our country received its first leadership and that the destiny of the nation depends largely upon Christian Education."

Dr. G. O. McMillan, President of Westminster College was the second speaker. His subject was "The Christian College in Training Church Leadership." In closing, Dr. McMillan made this very significant statement, "if we, as a Denomination, are to realize on our past investments, we must enlarge our deposit box.

The third speaker, Dr. P. R. Hayward, Director of Young People's Work of the International Council of Religious Education, Chicago, Illinois, brought a forceful appeal on "Youth and the Quest for a Christian World." He compared the purpose of Ulysses in the poem by Tennyson "To strive, to seek, to find, but not to yield" with the purpose and quest of youth today.

MONDAY MORNING

Another helpful and inspirational message by Dr. Feeman! He spoke again to an appreciative audience on "Hardening the Muscle." Rev. Charles Weaver, President, Onondaga Young People's Union presided and a real treat followed.

Dr. Wan Yu Chang of China, told of the opportunity for missionary work in his home land. Rev. Yoshio Ito of Japan brought a delightful message from the same subject. Rev. J. F. Minnis, our missionary to India, who had just returned to this country, told of the mission work in India. Mrs. H. W. Maier, Director of Children's Work, spoke on "World Friendship Projects with Children." Mrs. Maier brought out in her message the value of projects with children. Clyde F. Armitage, Executive, Near East Relief, also delivered an informational and appealing address.

MONDAY AFTERNOON

Rev. George H. Jackson, President Eastern Conference Young People's Union, presided over the afternoon session. F. W. Stephenson, D.D., J. M. Sheridan, D.D., and S. W. Rosenberger, D.D., brought before the Convention the work of their various boards thus giving us "A Glimpse of the Methodist Protestant Church Around the World."

MONDAY NIGHT

Dr. A. G. Dixon, former Secretary of the Board of Young People's Work presided. Rev. A. R. Corn informed and entertained those present by showing motion pictures of the Young People's Work throughout the Denomination. The pictures showed the great interest that was being manifest in the Leadership Training Schools, Colleges, etc.

"What Wilt Thou Have Me Do," was the fitting theme of the address by Dr. J. C. Broomfield. A masterful message that was appropriate in every

respect. It challenged the youth of the Methodist Protestant Church to greater service. He, also, reminded the church of its responsibility and opportunity to make possible a greater program for youth by giving the Board of Young People's Work its needed support.

The most impressive scene and the climax of the whole convention was the consecration service conducted by the Executive Secretary, Rev. Lawrence Little. At the close of his challenging appeal, everyone present stood and pledged anew their lives to the work of the Master's Kingdom.

TUESDAY

The final feature long to be remembered was the Sight-seeing trip Twelve large busses carrying 350 sight-seers embarked from the Convention church 8:30 A. M., Mount Vernon was the first destination via Washington D. C., and Alexandria, Virginia. Trips were made through the Capitol, White House, Congressional Library, Lincoln Memorial, Washington Monument and other points of interest.

DEPARTMENTAL CONFERENCES

Space is not sufficient to describe this phase of the Convention at all adequately. These conferences, perhaps more than any other phase of the convention program, will be felt in the local churches throughout the Denomination. Conferences for Workers with Beginners were led by Miss Mary E Dozier of Charlotte, North Carolina, a specialist in this field. For Primary Workers, Miss Ethel Smither, Cincinnati, Ohio, Associate Editor, Methodist Episcopal Sunday School Publications, led a series of conferences. Miss Nan F. Weeks, Philadelphia, Children's Division Editor, American Baptist Publication Society, led the conferences for Workers with Juniors. For Intermediate Workers, Frank M. McKibben, D.D., Professor of Religious Education, University of Pittsburgh, led a most helpful series of conferences. For Workers with the Senior Department, Rev. Frank D. Getty, Philadelphia, Director of Young People's Work of the Presbyterian Church, was most helpful. P. R. Hayward, D.D., Chicago, Director of Young People's Work, International Council of Religious Education led the conferences for Workers with Young People. Conferences for Adult Workers were led by Robert Davids, General Secretary, Maryland Sunday School Association. Truly it was a real treat to sit at the feet of these specialists and learn better plans for carrying out this phase of the Master's work.

GROUP DISCUSSIONS

We have been thrilled by reading of the Crusades in the history of the Middle Ages. A new Crusade now dawns. A Crusade, With Christ." A Crusade for Evangelism! A Crusade for Christian Citizenship! A crusade for World Peace! Discussions were led by Carroll M. Wright of International Society of Christian Endeavor; P. R. Hayward, D.D., Director Young People's Work, International Council of Religious Education; Harry N. Holmes, Field Secretary for World Alliance for International Friendship; and Willard E. Rice. Field Secretary of Christian Endeavor for Maryland, Delaware, and West Virginia on each phase of the Crusade.

The influence of this convention can never be determined. It has touched the youth of our church in the North, East, South, and West. Hundreds went home with a new vision of their work, and with a determination to do something more for their Master. Could we not say then that "it was good?"